

Moses and Aaron.
**CIVIL AND
ECCLESIASTICALL
RITES, VSED BY THE**
ancient **HEBREWES**; obserued, and
at large opened, for the clearing of many ob-
scure Texts thorowour the whole

SCRIPTURE.

Which Texts are now added in the end of the Booke.
**HEREIN LIKEWISE IS
SHEWED WHAT CVSTOMES THE
HEBREWES** borrowed from Heathen people:
And that many Heathenish customes, originally
haue beene vnwarrantable imitations
of the **HEBREWES.**

The third Edition.

By *Thomas Godwyn*, B.D.

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John, Thomas

CIVIL

AND

ENGINEERING

AND

ARCHITECTURE

AND

CONSTRUCTION

AND

MANUFACTURING

AND



TO
THE RIGHT HO-
NOVRABLE, WILLIAM
Earle of *Pembroke*, Lo. Chamber-
laine of his Maiesties Houshold, Lo. Warden
of the Stanneries, Knight of the most Noble Order
of the Garter, one of his Maiesties most Ho-
nourable Priuie Councell, and Chan-
cellor of the famous Vniuersitie
of OXFORD,

All Grace and Happinesse.

Right Honourable:



*That many haue no better ac-
quaintance with Christ and his
Apostles, is because they are
such strangers with Moyses and
Aaron: were customes anti-
quated thoroughly knowne, many
difficulties in Scripture would appeare elegancies,*

The Epistle Dedicatorie.

and the places which now (through obscuritie) dishearten the Reader, would then become sweet inuitements to an unwearied assiauitie in perusing those sacred Oracles. If my present labour shall giue such light to some obscure passages, that thereby Gods people shal be drawne on with the greater delight, to exercise themselves in reading of Holy Writ, it shall not repent me of my tedious trauell in these rites and customes of Generations long since past, which whosoever vndertaketh, shall finde the way long and thornie, the path ouer-growne and hardly discernable, the Guides few to direct, and those speaking in strange languages, and many apt to discourage him, because themselves are either lazie and will not, or lame and cannot walke the same way. But now (through Gods assistance) being come to the end of my iourney, the discoueries made on the way, such as they are (and such some are, as not obserued before) humbly craue your Lordships protection.

From Kensington,
Febr. 21. 1624.

Your Honours in all dutie
and seruice deuoted,

THO. GODWYN.



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MOSES and AARON.
THE FIRST BOOKE
treateth of Persons.

CHAP. I.

*Of the forme of the Hebrewes Common-wealth un-
till Christ his comming, and when the
Scepter departed from them..*



He forme and state of govern-
ment hath beene subiect to
change and variation amongst
all Nations, but especially a-
mongst the *Iewes*, where these
changes are obseruable.

At first, the *Fathers* of their severall Fami-
lies, and their *First-borne* after them, exercised
all kinde of government, both *Ecclesiasticall*,
and *Ciuill*, being both *Kings* and *Priests*, in their
owne houses. They had power ouer their owne
Families, to blesse, curse, cast out of doores, dis-
inherit, and to punish with death, as is appa-
rent by these examples of *Noah* towards *Cham*,
Gen. 9. 25. of *Abraham* towards *Hagar* and *Is-*
mael, Gen. 21. 10. of *Jacob* towards *Simeon* and

B

Leui,

LIB. I. *The forme of the Hebrews Common-wealth,*
Leui, Gen. 49. 3. and of Iudab towards Thamar,
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In *Moses* his dayes then did this prerogative of primogeniture cease; and as *Aaron* and his posterity were inuested with the right, and title of *Priests*: so *Moses*, and after him *Iosua*, ruled all the people with a kinde of *Monarchicall* authority. For *Moses* was among the righteous as *King, Dent. 33. 5.*

After *Iosua* succeeded *Iudges*; their offices were of absolute and independent authoritie, like vnto *Kings*, when once they were elected; but there were long vacancies, and chasmes commonly betweene the cessation of the one, and the election of the other: yea for the most part, the people neuer chose a *Iudge*, but in time of great troubles, and imminent dangers; which being ouer-past, he retired to a priuate life. After that *Gedeon* had deliuered the people out of the hand of the *Midianites*, he being offered the *Kingdome*, replied, I will not reigne ouer you, neither shall my childe reigne ouer you, *Iudg. 8. 23.* That of *Samuel*, that he iudged *Israel* all the dayes of his life, *1 Sam. 7. 15.* was ^a extraordinary. In this respect their *Iudges* symbolize with the *Romane Dictators*. This state of Regiment continued amongst them by the computation of S. ^b *Augustine*, three hundred twenty nine yeeres. In these vacancies or distances of time, betweene *Iudge* and *Iudge*, the greater and weightier matters were determined by that great Court of the *Seuenty*, called the *Sanedrim*,
 in

^a Zepper. lib. 3. leg.
 Atos. cap. 6.

^b Aug. de Ciu. Dei,
 lib. 18. cap. 22.

in which respect the forme of gouernment may be thought *Aristocraticall*. *Kings* succeeded the *Judges*, and they continued from *Saul* vnto the captiuitie of *Babylon*, that is, ^c about 520. yeares.

^c Zepper. leg. M^a saic. lib. 3. cap. 6.

From the Captiuitie vnto the comming of *Christ*, (which time is ^d thought to haue beene five hundred thirtie six yeares) the state of the *Iewes* became verie confused. Sometimes they were ruled by *Deputies* and *Viceregents*, who had not supreme authoritie in themselues, but as it pleased the *Persian Monarchs* to assigne them,

^d Vide Fancij Chronol.

^e they were termed ראשי גליות, *Rasche galuth*, αρχιμαυτάρχαι, *Heads of the Captiuitie*. Of this sort was *Zerobabel* and his successors, who are reckoned in the ^f *Hebrew Chronicles* to bee these,

^e Maimon. in Iud. lib. c. l. trafl. Sane- drin, cap. 4. §. 13.

Mesullam, *Hanania*, *Berechia*, and *Hofadia*. All which are thought to haue reigned vnder the *Persian Monarchie*, and to haue beene of the posteritie of *Dauid*: as likewise the other succeeding ten chiefe *Gouernours* after *Alexander the Great*. In the last of these ten, the gouernment departed from the house of *Dauid*, and was translated to the *Maccabees*, who descended from the Tribe of *Leui*. They were called *Maccabai*, from *Indas Maccabaus*, ^g and he had this name מבכאי *Maccabaus*, from the Capitall letters of this Motto, written in his Ensigne or Banner, מי במור באלים יתור, *Quis sicut tu inter Deos o Domine?* Where the first letters are, *M. C. B. A. I.* Among the *Maccabees* so- ueraigne authoritie continued vntill *Herod the Askalonite* his reigne, at what time our Saviour

^f Seder Olam tui- nus.

^g Carion. Chron. lib. 2. §. 144.

LIB. I. *The forme of the Hebrews Common-wealth.*

Christ was borne, according to *Jacobs* prophetic: The Scepter shall not depart from *Judah*, nor a *Lawgiver* from betweene his feet, vntill *Shiloh* (that is, the ^h *Messias*) come, *Genesis* 49. 10.

For the right vnderstanding of this prophetic, wee must note two things; 1. The time when the Scepter was giuen to *Judah*; 2. When taken from him. But first we must obserue how these two words *Judah*, and the *Scepter*, are distinguished.

^h Targum V'riel.
eadem parâ verba
habet Targum Ie-
rosolym.

¹ Origenes bom. 17.
in Genes. Epiphani,
contra Ebionæos,
& maxima Hebra-
eorum pars.

² Cumeus de rep.
Hebr. lib. 1. cap. 9.
pag. 81.

Some take
Judah

¹ Euseb. demonstr.
lib. 8. cap. 1. non-
tacet. in Analest.
p 72. Casaub. contra
Baron. p. 16.

1. For the ¹ Particular *Tribe of Iu-
dah*; but this seemeth flat contra-
ry to Scripture, for many of the
Judges were of other Tribes, and
all the *Maccabees* of the Tribe of
Leui.

2. For the ^k Two Tribes which
cleaued to *Rehoboam*; because
in that diuision of the people,
these two Tribes alone were
called *Jewes*, and that from *Iu-
dah*, and that neuer before this
diuision.

3. For ¹ all the whole bodie of
Israel; consisting of twelue
Tribes; all which (in the iudge-
ment of these men) were after-
ward by the singular proui-
dence of God, called *Jewes*
from *Judah*.

Some

Some take
Scepter

1. For ^m Regall power, and Soueraine authoritie, residing in one man principally.
2. For the ⁿ forme of government, and face of a Commonwealth, governed and ruled by its owne lawes, customes, and rites: signifying as well the rule and authoritie of inferior Magistrates, yea of Priests also, as of Kings and Princes.

^m Patres plerique omnes.

ⁿ Casaubon. advers. Baron. p. 19. li. p. 23. Iustinus Mart. in dialog. cum Tryphone. Cunctus lib. 1. de rep. Heb. cap. 9. p. 81.

From these different acceptions of these two words, flow foure different interpretations of Jacobs prophecie.

Some are of ^o opinion, that the Scepter taken in the second acception, began to bee given to Iudab, that is, to the two Tribes cleaving to Rehoboam, at the time of that division of the people: and that this Scepter was not taken from them untill the destruction of Jerusalem, because that after Herods time untill then, their lawes remained in force, their Priesthood continued, and their Commonwealth, though it were much defaced, yet not quite ouerthrowne.

^o Cunctus lib. 1. de rep. Heb. cap. 11. pag. 96.

Some are of ^p opinion, that the Scepter taken in the second acception, began to bee given to Iudab, that is, to the Twelve Tribes, from the

^p Ioseph. Scalig. ex quo Casaub. advers. Baron. pa. 19. li. p. 39.

the time of *Moses*; and that this *Scepter* was not taken from them, vntill the destruction of *Ierusalem*: not in *Herod*, because he was a *Jew* (in that he was a *Profelyte*) for a *Jew* is a name, say they, of *profession*, not of *Countrey*, or *Nation*.

⁹ *Montacut in A. nalet. pag. 74.*

Some are of ⁹ opinion, that the *Scepter*, taken in the second acception, began to bee giuen to *Iudah*, that is, to the *Twelue Tribes*, from the time of *Moses*, and that it was taken from them in *Herods* time: yet so, that in *Herods* time, this was but begun, and inchoate, and at the destruction of *Ierusalem* it was fulfilled and consummate.

¹ *Augustin. contra Manich. lib. 12. ca. 47. Euseb. demonstr. lib. 8. Carion. Chron. pag. 143.*

Some are of ¹ opinion, that the *Scepter* taken in the first acception, began to bee giuen to *Iudah*, that is, to the *Twelue Tribes*, from the time of *Moses*, and that it was taken from them fully in *Herods* time. The former opinions, makes the coming of the *Messias*, to bee a forerunner of the departure of the *Scepter*: this makes the departure of the *Scepter* to be a forerunner or token of the *Messiah* his coming, which I take to be the principall thing aimed at in the prophecie. This opinion, as it is more generally receiued than the others, so vpon iuster grounds. Now the *Scepter* was departed, and giuen to a *Profelyte*, neuer so before ¹: yea now also, the *Lawgiver* was departed from between *Iudahs* feet, and now the *Messiah* borne.

¹ *P. Galatin. lib. 4. cap. 6. pag. 203. ex Talmud. Ierusal.*

CHAP. II.

Of the Publicanes.

WEE hauing scene the most remarkable changes in the Common-wealth of the *Hebrewes*, we wil note the chiefe obseruations concerning the persons there inhabiting, and first concerning the *Publicanes*, who were in the latter times, an heterogeneous member of that Common-wealth. After that the *Iewes* became tributary to Rome (which ^a was effected by *Pompey* threescore yeeres before the birth of our *Saviour*) certaine Officers were appointed by the Senate of *Rome*, vnto whom it belonged, as well among the *Iewes*, as in other Prouinces, to collect, and gather vp such custome-money, or Tribute, as was exacted by the Senate: those that gathered vp these publique payments, were termed *Publicani*, *Publicanes*; and by reason of their couetous exactions, they commonly were hated by the people of the Prouinces ^b: Euery Prouince had his seuerall society, or company of *Publicanes*: Euery society, his distinct *Gouernour*, in which respect it is, that *Zaccheus* is called by the *Euangelist*, *ἀρχηγός, Princeps Publicanorum*, the chiefe receiuer of the Tribute, or chiefe *Publicane*, Luke 19. 2. And all the prouinciall *Gouernours* in these seuerall societies, had one chiefe ^c Master residing

^a Ioseph. Locutus de Pompeio lib. 1. de bello Iud. cap. 5. pa. 710.

^b Harum societas frequens mentio facta est apud Ciceron. in orat. pro Sex. Rosci. Murano, Cu. Plancio.

^c Sigon. de Antiq. iure ciuium Rom. l. 2. cap. 4.

residing at *Rome*, vnto whom the other subordinate *Gouernors* gaue vp their accounts. These *Publicanes* were hated in all *Prouinces*, because of their exactions, but chiefly in the *Commonwealth* of the *Iewes*, because though it were chiefly maintained by the *Galileans*, yet it was generally inclined vnto by the *Iewes*, that *Tribute* ought not to be payed by them: this hatred is confirmed by that *Rabbinicall* prouerbe ^d, *Take not a wife out of that family wherein there is a Publicane, for such are all Publicanes.* Yea a faithfull *Publicane* was so rare at *Rome* it selfe, that one *Sabinus* for his honest managing of that office, in an honourable remembrance thereof, had certaine images erected with this ^{*} superscription, *καλῶς τελονήσαντι*, For the faithfull *Publicane*. And therefore no maruell, if in the *Gospell*, *Publicanes* and *sinners* goe hand in hand.

It is now generally receiued as a truth vndoubted, that not onely *Heathen* people, but sometimes *Iewes* themselues became *Publicanes*. *Tertullian* was of another opinion^e, and thought that all the *Publicanes* were *Heathens*; but hee hath beene in that long since confuted by ^f *Ierome*, and reason it selfe perswadeth the contrary. First, *Matthew* who was a *Publicane*, was afterward an *Aposle*, and therefore vnlikely to haue beene an *Heathen*. Secondly, *Zaccheus* his name was a pure *Hebrew* name, hauing no affinity with *Romane* names. Thirdly, the ground or principall argument

^a *Is. Casaubon. exercit. 13. 37.*

^{*} *Sueton. in Flau. Vespas. c. 1.*

^e *Tertull. de pudic. cap. 9.*

^f *Hieronym. epist. ad Damasum.*

ment on which *Tertullian* built, was meere-
ly erroneous.

*⁊ Fraudis suis gen-
tissimo Peno, He-
braice lingue igno-*

*ratio, nusquam enim occurrit in fonte, spurius ille textus, quo Tertullianus postquam nititur,
Non erit velligal, pendens ex filiis Israel, Dent. 23.*

CHAP. III.

Israelites, Profelytes.

THe whole Common-wealth of *Israel* consisted of two sortsof men, *Hebrewes*, and *Profelytes*; he that was borne an *Hebrew*, either by *Father*, or *Mothers* side, was an *Hebrew*; but he that was borne so of both, was an *Hebrew of the Hebrewes*; such a one was *Saint Paul*, *Phil. 3. 5.* He that was borne a *Profelyte* either by *Father* or *Mothers* side, was termed *Ben ger*, The son of an *he-profelyte*, or *Bengera*, The son of a *she-profelyte*; But he that was by *Father* and *Mothers* side a *Profelyte*, was termed ^a *Bag-bag*, that is, the sonne of he and she *Profelytes*.

^a Magni quidam nomina Rabbi apud Judæos fuit, quem ex Paganismo ad Iudaismum conversum יבגבג per secula appellaverunt, i. filium profelyti, filius profelyta. *Pirke Aboth*, cap. 5.

The *Hebrewes* were of two sorts, some lived in *Palastina*, and vsed the *Hebrew* text, these were called *Hebrewes*, or *Iewes*; others were dispersed in diuers places of *Greece*, they vsed the *Greek* translation, and thence were termed *Ελληνισται*, ^b *Gracists*: *Saint Luke* mentioneth both. There arose a murmuring, *ἡ Ἑλληνιστῶν*, of the *Gracists*, towards the *Hebrewes*, *Acts 6. 1.* Where note the difference betweene *Ελληνες*, and *Ελληνισται*, the *Gracians*, and the *Gracists*; The *Gracians* are vsed by *Saint Paul*, to signifie all the *heathen people*, and stand in opposition with *He-*

^b De Iudeis Gracien sibi vide Scal. animaduers. *Euseb. 124. 1.* & in *Can. Isagog.* 278.

brewes in the generall acception, containing both the *Gracists*, or dispersed *Hebrewes*, and also those of *Palastina*: the *Gracists* were both by birth and religion *Hebrewes*, standing in opposition with *Hebrewes* in the strict acception, taken for those of *Palastina*.

The whole body of *Israel* was diuided into twelue Tribes, and publique records were kept, wherein euerie ones genealogie was registred, to manifest vnto what particular Tribe hee belonged. These records *Herod* burnt, hoping that in after ages, he might bee thought originally an *Israelite*, if those publike monuments might not bee produced against him. * Thus much *Eusebius* plainly deliuereth of him. I am of opinion, that another reason might bee added, namely, That no distinction either of Tribe or Family, might appeare, but all being confounded, and amongst the rest, *Danids*, (vnto whose Family by a peculiar right the Scepter belonged) *Herod* and his posteritie might be the better secured of the Kingdome.

Proselytes were those Heathen people, who disclaiming *Paganisme*, became conuerts, and ioyned themselues vnto the Church of the *Jewes*. They were termed *Proselytes*, *וְהַגֵּרִים* from their comming, and adioyning vnto the *Jewes*. Concerning these *Proselytes*, we will consider these three things: 1. The severall kinds of *Proselytes*; 2. The manner of making them; 3. In what account or respect they liued among the *Jewes*.

First,

* *Euseb. Eccles. hist.*
lib. 1. cap. 8.

First, the kindes of *Profelytes* were two; *גר ברית*, *Ger berish*, *Profelytus fœderis*, A *Profelyte of the covenant*. Hee submitted himselfe vnto Circumcision, and to the whole *Mosaicall Pædagogie*. ^d The *Rabbies* terme such a one *גר צדק*, *Ger tsedek*, *Profelytum iustitiæ*, A *Profelyte of righteousness*. Secondly, *גר שערי*, *Ger schagnar*, *Profelytus portæ*, A *profelyte, or stranger within thy gates*, *Deut. 14. 21.* Of him also wee reade in the fourth Commandement. He was suffered to dwell amongst them, whence hee is also called *גר יושב*, *Toschab*, *Incola*, an inhabitant. He was not circumcised, neither did hee conforme himselfe to *Mosaicall rites*, and ordinances, onely he was tied to the obedience of those commandements, which among the *Hebrew Doctors* goe vnder the name of *Noahs* seven Commandements: ^e which they reckon thus: 1. Iudgements, or punishments for malefactors. 2. Blessing the name of God; vnder this is contained the keeping of the Sabbath. 3. Disclaiming Idolatry. 4. Vncovering ones nakednesse. 5. Shedding of blood. 6. Robberie. 7. Eating of any member of a beast, taken from it aline. Of this sort were *Naaman* the *Syrian*, the *Eunuch Cornelius*, and those of whom wee reade, That there were dwelling at *Ierusalem* Iewes, ^f *Men that feared God* of euerie Nation vnder heauen, *Acts 2. 5.*

^d Rabbi Salomon.
Deut. 23. 14.

^e *Scheindler in pentaglot. p. 1530.*

^f *ἄνδρες ἐκ παν-
των*

Secondly, to the making of one to be a *Profelyte of the Covenant*, according to the difference of sex, and the difference of times, the

2 Mosés Katsens.
fol. 40. Col. 2.

במילה
ובטבילה
ובהרצאה
רמ"ט של
קרבן

3 Draſius de tribus
ſcēt. lib. 2. p. 102.

4 Mosés Egyptius
in Affure biab, Pe-
rek. 13. fol. 137. vi-
de ſerarium tribu-
r. f. lib. 2. cap. 2.

5 P. Fog. Exod.
23. 21.

6 Mosés Egypt. lib.
vit. Iad trabl. San-
hedrim, cap. 2.

rites of initiation varied. To the making of
a Male Profelyte, at first three things were re-
quired. * 1. *Circumciſion*. 2. *A kinde of purifica-
tion by water*. 3. *The bloud of oblation*. This oblati-
on was commonly two Turtles, or Pigeons. To
the making of a Woman Profelyte, were requi-
red onely, *Purification by water*, and *Oblation* ^h.
Now, because the Jewes haue neither Altar, nor
Sacrifice, they ſay that for the males, *Circumci-
ſion*, and *Purification by water*, ſufficeth; and for
the females, onely *Purification by water*. ⁱ In Da-
uids time they ſay, that many thousands of Pro-
felytes were ioyned vnto the Church without
Circumciſion, onely by this *Purification*.

Hence we may obſerue, that a kinde of initia-
tion by water was long in vſe among the Jewes,
though it were not *Sacramentall* vntill Chriſt his
inſtitution: yea therefore it may ſeeme to haue
beene vſed by them, because they expected it at
the comming of the Meſſias, as appeareth by
their comming vnto Iohn, queſtioning not ſo
much his *Baptiſme*, as his *authoritie*, by what *au-
thority* he baptized; Why baptizeſt thou then, if
thou be not that Chriſt, nor Elias, neither that
Prophet? Iohn 1. 25.

Thirdly, the reſpect borne by the Jewes to-
wards Profelytes, was charitable; ^k they vſed no
vpbraiding termes towards them, ſaying, Re-
member thy former deeds. Notwithſtanding it
was alſo provided, ^l No Profelyte ſhould be eli-
gible into the Court of their Sanhedrim, yea in
their common commerce, they had an vſuall
pro-

prouerbe which admonished them of wariness; ^m *Vel ad decimam usque generationem à* ^m *Casaubonus ad- uers. Baron. p. 27.* *Profelytiscæ; Beware of Profelytes to the tenth generation.*

CHAP. IIII.

Of their Kings.

WEE shall reade of three sorts of Kings in the old Test. *Melchisedek* was King and Priest, *Dauid* King and Prophet, others simply Kings. *Melchisedek* was King and Priest, *Dauid* King and Prophet. The concurrence of Princely Soueraigntie, and holy orders, in the same man, intimates that supreme authoritie should alwaies be accompanied with care of religion: In which respect *Ioash*, when hee was anointed King, receiued the Testimony or booke of the Law, 2 *Kings* 11. 12. neither did these two meet onely in *Melchisedek* and *Dauid*, but the same man among the Heathens ^a was oftentimes King and Priest. And *Trismegistus*, had his name *Ter maximus*, ^b because he was *Philosophus maximus*, *Sacerdos maximus*, & *Rex maximus*. All Kings were not annointed, but only thole in whom succession was broken, and there the first of the family was annointed for his successors, except, in case of dissention, where there was required a renewed vnction, for the confirmation of his authoritie. For this reason it was that *Salomon*

^a *Rex Auius, Rex id. as bonitum, Phab que Sacerdos. Virg. Aneid. lib. 3.*
^b *Alex. Neopolt. lib. 2. cap. 6.*

was annointed as well as *Dauid*, because of the strife betweene him and *Adoniah*.

Furthermore, *Saul* and *Iehu* were annointed בֶּפֶס, *Bepac*, with a *Cruse* of oyle, to shew the short continuance of their kingdomes. *Dauid* and *Salomon* were annointed בִּקְרֶן, *Bekeren*, with an *horne* of Oyle, that is, in a plentiful measure, to shew the long continuance of their kingdomes.

As Kings were distinguished from the people by many ensignes of honour, by their Crowne, their Scepter, their Throne, &c. so likewise were they distinguished by their apparell; that was the reason that *Ahab* entring into battell, changed his apparell, 1 *Kings* 22. 30. Though purple and white colours were not appropriated unto Kings, yet these colours were in chiefe esteeme, and principally vsed by them, yea purple aboue others was affected by the Emperours, and Nobilitie of Rome; and white, by the Nobilitie of the *Iewes*, whence the *Hebrewes* terme their Noble-men, and such as are of best ranke חֹרִים, *Chorim*, *Albato*s, men clad in white; and on the contrarie, men of meaner ranke, חֲשׁוּכִים, *Chaschucim*, *Sordidatos*, men clad with a foule garment. Hence is that of Saint *Iames*, If there come a man with a gold Ring, and in goodly apparrell, ἐν ἰσθῆτι λευκαῶς, in a white garment, and there come also a poore man, ἐν ἱματίῳ ἰσθῆτι, in a vile or foule raiment, *Iam.* 2. 2. This may bee the reason, why when the *Iewes* accused *Christ* of treason, *Pilate* his souldiers

e *Valer. Max.* lib. 1. cap. 6.

d *Alex. ab Alex.* lib. 1. cap. 30.

souldiers clad him in *purple*, *Matth.* 27. 28. and *Herod the Tetrarch of Galile* put on him a *White garment*, *Luke* 23. 11. both therein applying themselves to the customes of their owne Country, and in derision, clothing him as a *King*.

CHAP. V.

*The High-Priests, Priests, Levites, and
Nethinims.*

There were three rankes or degrees of Ministers about the *Temple*, *Priests*, *Levites*, and *Nethinims*; they may be paralleld with *Ministers*, *Deacons*, and *Subdeacons*, in the *Primitive Church*: Over all these the *High-Priest* was chiefe.

In *Aaron*, and his posteritie, was continued the succession of the *Priests*; the *High-Priesthood* was tied to the line of his first-borne; all the rest of his posteritie were *Priests*, simply so called, or called *Priests of the second Order*, *2 King.* 23. 4.

Except *Aaron*, and those that issued from his loynes (in whom the *series* of *Priests* was continued) all the rest of *Levi* his posteritie were called *Levites*.

Both in the *High-Priest*, and the *second*, or *inferiour Priests*, there are two things considerable. First, their *Consecration*: Secondly, their *Office*. In both these, somewhat they differed, somewhat they agreed.

In

^a Hinc Sacerdos summus in fonte legitur Sacerdos unctus, *Leuit. 4. 5. 10.* natum habet, Sacerdos magnus vel summus. *Discreti Abrah. Esra, Sacerdos magnus ipse est Sacerdos unctus. Tyranus ad hoc elivius, Sacerdos unctus est Sacerdos magnus, quia inferiores Sacerdotes non ungebantur, &c.*

In their consecration they differed. 1. ^a The High-Priest was annointed: the materials of this chrisme or ointment are prescribed, *Exod. 30. 23.* It was powred vpon *Aarons* head, *Leuit. 8. 12.* It ran downe to his beard, and to the border of his garments, *Psal. 133. 2.* The second Priests were onely sprinkled with this Oyle, mixed with the bloud of the Sacrifice, *Leuit. 8. 30.* In this was typed out the vnction of our Saviour, who was annointed with the Oyle of gladnesse aboue his fellowes, *Psal. 45. 8.* Hee was annointed aboue his fellowes, *Extensiuè*, and *Intensiuè*. *Extensiuè*, for though *Aaron* was annointed Priest, *Saul* annointed King, *Elisha* annointed Prophet, *Melchisedek* King and Priest, *Moses* Priest and Prophet, *Dauid* King and Prophet; yet none saue only *Christ*, King, Priest, and Prophet. *Intensiuè*, he was annointed, we sprinkled. He was full of grace and truth, *Iohn 1. 14.* And from his fulnesse, wee receiue grace for grace, *vers. 16.* And all Christians, especially Ministers, are vnto God the sweet saueur of Christ, *2 Cor. 2. 15.*

Secondly, they differed in their garments, which were a necessarie adiunct to their consecration. The High-Priest wore at the time of his ordinarie ministration in the Sanctuary, eight garments, *Exod. 28.* First, Breeches of linnen, put next vpon his flesh. 2. A Coat of fine linnen, put ouer the breeches. 3. A girdle imbroidered, of fine linnen, blew, purple, and scarlet, wherewith the coat was girded. 4. A Robe all
of

of blew, with seuentie two bells of gold, and as many Pomegranates, of blew, purple, and scarlet, vpon the skirts thereof; this was put ouer the coat and girdle. 5. An *Ephod* of gold and of blew, purple, scarlet, and fine linnen curiously wrought; on the shoulders thereof were two faire *Beryll* stones engrauen, with the names of the twelve Tribes of *Israel*. This *Ephod* was put ouer the Robe, and girded thereto with a curious girdle made of the same. 6. A *Brest-plate* wrought of gold, blew, purple, scarlet and fine linnen, which being a spanne square, was fastned by golden chaines, and rings vpon the *Ephod*: herein were set twelve seuerall stones, on which the names of the twelve Tribes were engrauen: Moreouer, in this *Brest-plate* were the *Vrim* and *Thummin* placed. 7. A *Miter* of fine linnen, sixteene cubits long, wrapped about his head. 8. A plate of purple gold, or holy Crowne two fingers broad, whereon was grauen, *Holineesse to the Lord*: this was tied with a blew lace vpon the fore-front of the *Miter*.

These eight garments the *High-Priest* vsed in his ordinarie ministration, and they are termed by the *Rabbies* בגדי זהב *Bigde Zahab*, *Vestimenta aurea*, *Golden Vestments*, because of their richnesse in comparison of other extraordinary garments, which hee wore onely, once a yeere, when hee entred into the *Holy of Holies*, vpon the Propitiation day, *Leuit.* 15. 4, 23. These latter are called, בגדי לבן *Bigde laban*, *Vestimenta alba*, *White garments*, they were in

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number foure. 1. *A linnen breeches.* 2. *A linnen coat.* 3. *A linnengirale.* 4. *A linnen Miter, Lewis.* 16. 4.

^a Cuneus lib. 2. de
rep. lib. cap. 7.
pag. 222.

In time of the second Temple, ^a because the *Chrisme* or holy oyle could not be found, therefore as formerly in respect of his *unction*, the *High-Priest* was called by the *Talmudists* מִשְׁחָה מִתְרַבֵּה *Misbrabe Mischa, Auctus unctione, The anointed*: so when the oyle was lost, in respect of his *garments*, hee was termed, מִתְרַבֵּה בְּגָדִים *Misbrabe begadim, Auctus vestibus, The clothed*. Those fore-mentioned garments ^b the *High-Priest* might not weare abroad in the Citie, velleſſe ſome vrgent occaſion compelled him, as *Simeon the iuſt* did, when he went forth to meeet *Alexander the Great*.

^b Moſes Koſſenſis
præcept. aſſerim. 173.
fol. 212 col. 3.

In his apparell the three-fold office of our *Sauour Chriſt* was ſhadowed, the *Crowne* ſignified his *Kingly* office; the *Vrim* and *Thummim*, and likewise his *Bells* and *Pomegranats*, his *Propheti- call* office: by *Vrim* and *Thummim*, he answered as from an *Oracle*; by the *Bells* was typed the ſound of his doctrine; by the *Pomegranats* the ſweet ſauour of an holy life; the *Names* of the twelue *Tribes* engraueſen on the *Ephod*, and the *Breſt-plate*, ſignified his *Prieſtly* office, preſenting vnto God the whole Church, for which hee maketh interceſſion. He knoweth his owne ſheepe by name, *Iohn* 10. 3.

The *inferiour Priests* had only foure garments, which they vſed in their miniſtration. 1. *A linnen breeches.* 2. *A linnen coat.* 3. *A linnen girdele.*

girdle. 4. *A linnen bonnet, Exod. 28.*

Thirdly, they differed in their *marriage*. The High-Priest might not marrie a *Widdow*, nor a *divorced woman*, nor an *harlot*, but a *Virgin, Levit. 21. 14*. From a *Widdow* he could not expect the *first loue*: from a *divorced woman* he could not expect the *first or iust loue*: from an *harlot* neither *first, iust, nor only loue*: all which *Christ* (whom the High-Priest did herein represent) expecteth from his *Church*. The other *Priests* might lawfully marrie a *Widdow, Levit. 21. 7*.

The High-Priest, and the *inferiour Priests*, agreed in their *Consecration* in these particulars. It was required first, that both should be void of bodily blemish, *Levit. 21. 17*. Secondly, that both should bee presented vnto the Lord at the doore of the *Tabernacle, Exod. 29. 4*. Thirdly, that both should bee washed with water, *Exod. 29. 4*. Fourthly, that both should bee consecrated by offering vp certaine *Sacrifices, Exod. 29*. Fifthly, that both should haue of the blood of the other *Ramme*, put vpon the tip of the right eare, the thumbe of the right hand, and the great toe of the right foot, *Exod. 29. 20*.

In the time of their *Consecration* certaine peeces of the sacrifice were put into the *Priests* hand, *Exod. 29. 9*. The ceremony in the *Christian Church*, vsed by the *Bishop* vnto the *Minister* in time of *Ordination*, that the *Bishop* giueth the *Bible* into the hands of the *Minister*, doth much resemble this. And both may signifie,

that no man taketh this honour vnto himselfe, but he that is called of God, as was *Aaron*, Heb. 5. 4. Hence *Consecration* in the Hebrew phrase is tearmed *Filling of the hand*. And contrarie to this did *Ieroboams Priests*, whosoever would, he Filled his owne hand, 1 King. 13. 33. that is, *He thrust himselfe into the Priesthood*.

In the discharge of their offices, the *High Priest* differed from the other *Priests*: First, because he only, and that but once a yeare, entred into the *Holy of Holies*, Exod. 16. 34.

Secondly, the *High-Priest* might not mourne for the death of his nearest kinne, *Leuit.* 21. 10, 11. The phrases vsed thereto expresse mourning are two. First, *uncovering the head*. Secondly, *Renting the clothes*: Of both these somewhat is spoken in the Chapter of *Burials*, but concerning the latter it will not be amisse, to note that the *Talmudists* determine the matter thus: saying, ^e That it was lawfull for the *High-Priest* to teare the skirt, or neather part of his garment, but from the bosome downeward, it was vnlawfull: which if it bee true, then it doth not necessarily follow, that *Caiaphas* did contrarie to the Law in renting his clothes, *Matthew* 26. 65. The *inferiour Priests* might mourne for these six; *Father, Mother, Sonne, Daughter, Brother, and Sister, that had no husband*, *Leuit.* 21. 2.

In the discharge of their offices, the *High-Priest*, and other *Priests*, agreed in these particulars: 1. They both burnt incense, and offered

^e Vide Cuneum de
rep. Heb. lib. 2. c. 3

red sacrifices, 1 *Chro.* 6. 49. Secondly, they both founded the Trumpets, the use whereof was two-fold, sometimes to sound an alarm in warre, sometimes to assemble the people and their Rulers, *Num.* 10. Thirdly, they both slew the sacrifices, 2 *Chron.* 29. 22. Fourthly, They both instructed the people, *Mal.* 2. 7. Fifthly, They both iudged of leprosie, *Leuit.* 13. 2.

For the more orderly performance of these offices, the High-Priest had his suffragan, ^d called *סגן*, *Sagan*, who in case of the High-Priests pollution performed his office. Of this sort was *Zephaniah*, *Ierem.* 52. 24. And of this sort *Annas* is thought to have beene, when *Caiaphas* was High-Priest. ^e In this sense they interpret *Annas* and *Caiaphas* to have beene High-Priests the same yeare, *Luke* 3. 2. The High-Priest and his *Sagan*, resembled our Bishop and his Suffragan: The Patriarke of Constantinople and his Primore termed *Protosyncellus*, and amongst the *Romanes*, the Centurion and his *Optio*: for the Lieutenants in warre, who in case of necessitie supplied the Centurions place, were termed *Optiones*.

That euerie one of the inferiour Priests might equally serue in his order, King *Dauid* distributed the whole company of them into twentie foure rankes, or courses, called *יחידות*, *Turma*, *vices*. *Nadab* and *Abihu* being dead, there remained onely two sonnes to *Aaron*, namely, *Eleazer*, and *Ithamar*; now as the succession of Priests was preserved in these two Families, so

^d *Elias Toubis.*

^e *Casaubon, aduers. Baron. p. 243. 11. Ioseph. Scaliger. in Prolegomen. ad Euseb.*

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did *David* at this time according to the number of people in each Family, make his diuision. *Eleazars* Family hee diuided into sixteene rankes, and *Ithamars* into eight; the diuision was by *Lot*, the first *Lot* fell to *Iehoiarib*, the second to *Jedaiah*, the third to *Harim*, &c. *1 Chron. 24.* Euerie ranke or course serued weekly in the *Temple* by turne, and the rankes receiued their names from those, who at that time were the heads of the seuerall Families, and euer after retained the same names. The chiefe of euery ranke was called, *Summus Sacerdos istius classis*: The chiefe Priest of that ranke. Hence it is that we reade of many *High-Priests* assembled together, *Marke 14. 1.* Furthermore wee are to note, that as the weekly course fell out by lot, so did they by lot determine each particular *Priests* seruice; namely, who should burne Incense, who slay the beasts, who lay them on the Altar, who dresse the Lampes, &c. *Zacharias* was of the course of *Abia*, *Luke 1. 5.* that is, of the eighth course, and his lot was to burne Incense, *Luke 1. 9.*

The office of the *Levites* was to pitch, to take downe, to beare vp and downe the *Tabernacle*, and the vessells thereof. *Leui* had three sonnes, *Gersbon*, *Cobath*, and *Merari*: and accordingly the whole company of the *Levites* were distinguished into three orders, *Gersbonites*, *Cobathites*, and *Merarites*. The *Gersbonites* charge was to carrie the couerings and hangings of the *Tabernacle*. The chiefe things within the Sanctuarie

rie were committed to the *Cohathites*. The wood-worke, and the rest of the instruments were committed to the charge of the *Merarites*, *Numb.* 3. This was the office of the *Levites*, in *Moses* his time, and whiles they were on their journey in the wilderness; but afterward when they were settled in the promised Land, then *Dauid* changed their office, appointing them some to haue the charge of the treasures of the *Temple*, *1 Chron.* 26. 20. others to bee over-seers and *Iudges*, others to be *Porters*, others *Singers*; *1 Chron.* 23. 4. The *Singers* in time of singing were clad in linnen Robes, or Surpleses, *2 Chrp.* 5. 12. The *Singers* were diuided into twentie foure orders, or courses, *1 Chron.* 25. 8. And the *Porters* into as many, *1 Chron.* 26. that both might supply their turnes weekly by lot, as the *Priests* did. In *Moses* time also, their *Consecration* began at the *five and twentieth* yeare of their age: In *Dauids* at the *twentieth*, *1 Chron.* 23. 24. *Exra* 3. 8. Here we may note the libertie granted vnto the *Church*, in changing *Ceremonies*: the office of the *Levites* in *Dauids* time, was not the same as in *Moses*; and againe, *Moses* and *Dauid* agreed not in the time of their *Consecration*. Againe, in the *Christian Church* wee shall finde in *Matthias* his election, the vse of *Lots*; not so in *Pauls*, or any other of the *Apostles*: In their meetings, vse of an *holy kisse*; and at the *Lords Supper*, vse of their *Loue-seasts*, both now antiquated thorowout *Christendome*.

Moreover there are certaine degrees obserueable

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able among the *Levites*: First, Their *Initiation*, when they were a moneth old, they were *initiated*, and presented vnto God, *Numb.* 3. 15. Secondly, their *Consecration*, they were *consecrated* by imposition of hands, when they were five & twentie yeeres old, *Numb.* 8. 24. From thence for the five yeares following, they learned their office. Those that imposed hands on them, are said in the Text, *Numb.* 8. 10. to be the *sonnes of Israel*. *Chazkuni* interpreteth that place, the *First-borne of Israel*. They were the *Representative Church*, and in allusion to this, the *Church of Christ* is called the *Church of the first-borne*, *Hebr.* 12. 23. At the same time the *Levites* were *waned* by the *Priests*, that is, as the Greeke reades it, *Separated*, which word is vsed for the *Ministers of Christ*, *Separate mee Barnabas and Paul*, *Acts* 13. 2. Thirdly, their *Ministration*, to carrie vp and downe the *Tabernacle*, and this was at the thirtieth yeare of their age vntill the fiftieth, *Numb.* 4. 3. Lastly, their *vacation*, or *discharge* from that laborious seruice of carrying the *Tabernacle*; notwithstanding euen then they were to serue in their charge, to encampe round about the Tent, to sing, and to beware that no stranger came into the Temple, ^a and likewise to oversee and instruct younger *Levites* in manner of *Bishops*. Vnto these degrees the Apostle seemeth to haue respect: They that haue ministered well get themselues a good degree, *1 Tim.* 3. 13. The like kinde of ⁱdegrees are observable among the *Vestal Virgins*, they remained in their

^a *Aποειλάσθαι.*ⁱ *Αποχωρῆναι.*^b *Francisc. Iunius Analet. expos. Numb. 8.*ⁱ *Dionys. Halycarnass. lib. 2.*

their Nunnery 30. yeeres. Ten yeeres they learned the mysteries of their profession; Ten yeeres they exercised them, and ten yeeres they taught them others. From this custome of *imposing hands* on the *Levites*, hath flowne the like custome, vsed by the *Apostles* in conferring Orders, *Acts* 6.6. 1 *Tim.* 5.22.

Obserue the difference of these three phrases, *Χειροτονία*, The *imposition of hands*; *Χειροψία*, The *holding up of hands*, in token of *elevation*, or *ordination*, *Act.* 14.23. And *ἵκναι χεῖρας*, *A stretching forth of the hands*. Both the first gestures were vsed in *Ordination*, or *conferring Orders*. The first of all, namely, *Imposition of hands*, was borrowed from the *Hebrewes*: The second, namely the *holding up of hands*, was taken from the ^k *Athenians*, who had two sorts of Magistrates, *Καίσαρ*, *Magistrates chosen by Lots*: and *Χειροτονται*, *Magistrates chosen by holding up of hands*. The third gesture of the hands, called *ἵκναι χεῖρας*, *A stretching forth of the hands*, ^l sometimes it is termed, *τὴν χεῖρα ὑψίσαι*, the *beckning with the hand*, a gesture vsed in *craving silence*; so *Paul* stretched forth the hand, and answered for himselfe, *Act.* 26.1.

^k *Aeschines contra Ctesiphontem.*

^l *Herodian. p.45.*

There were ^m another sort of holy persons, termed *אנשי מקדש* *Anshe Magnamad*, *Viri stationarij*, the Law requiring that whosoever offered either gift or sacrifice, he should present it vnto the Lord with his owne hands, and stand by during the time of his oblation. Now

^m *Moses Ketsefuss, fol.211. col.4.*

E

because

because all *Israel* could not stand by, for the narrowness of the place, hence when an offering was made for all the people, certaine selected persons chosen for that purpose, supplied the stead of all the people. They were divided as the *Priests* and *Levites*, into twenty foure *rankes* or *orders*, weekly to minister in the *Temple*, but the choise was not restrained to the *Tribe of Levi*, but was indifferently made out of the people. Every *ranke* had one *foreman*, chiefe above the rest, termed *Stationum Princeps*, the *Foreman of that station*. The *Nethinims* office was to be hewers of wood, and drawers of water for the house of God; they were not *Levites*, nor *Israelites*, but *Gibeonites*, whom because of their fraudulent dealing, *Ioshuab* made in this manner tributary, *Iosb. 9. 23*. They were afterward called *Nethinims*, *Exra 2. 43*. from *נתן* *Nathan*, which signifieth to *give*, because they were *given* for the seruice of the *Temple*. Their office was vile and base, as appeareth by that prouerbiall speech; From the hewer of thy wood, vnto the drawer of thy water, *Dent. 29. 11*.

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מַעֲמֵד

CHAP. VI.

Of the Prophets.

THere are diuers names giuen vnto the Expositors of the Law, and although the particular yeere or time when each name beganne, bee not clearly euenced by monuments of *Antiquitie*, yet in generall wee may conceiue three distinct periods of time, in which the names altered. First, from *Adam*, vntill *Moses*. Secondly, from *Moses*, till the peoples returne from *Babylon*. Thirdly, from their returne, vntill the daies of *Christ*, and after. In the first period as *Adam* was *Prophet* and *Priest* in his family, so afterward euery *first borne* supplied these two offices, together with their *Prinsely* office in their seuerall families. That they ruled their families as *Kings*, and instructed them as *Prophets*, is cleare to any acquainted with Scripture; the greatest doubt is, what sufficient prooffe there is for their *Priesthood*. *Adams Priesthood* is gathered hence, * because that *Gen. 4. 3, & 4.* *Abel* and *Kain* are said to haue brought their sacrifices: to haue brought them, namely vnto *Adam*, who offered them vnto God in their name. The *Priesthood* of the *First-borne* is gatherable hence, because the *Leuites* were appointed to the seruice of the Altar, in stead of the first borne, and as their *avayle*, or price of *Redemption*, *Numb. 3. 41.* In

* *Bertram Polit.*
Iud. cap. 2. p. 17.

the second period, though a *private catechetical exposition* of the Law belonged to the *Masters of families*, yet the *publike ministeriall exposition* thereof was appropriated to *Priests*, and *Prophets*. In the third period when prophecy ceased, then the office of expounding Scripture was more common, and in stead of *Prophets*, came in a multitude of other Expositors; In generall we may call them *teachers of Israel*, *Iob. 3. 10*. We may distinguish them into three severall sorts, 1. *Wise men*, 2. *Scribes*, 3. *Disputers*. The *Apostle* compriseth them all, *1 Cor. 1. 20*. Where is the *wise*? Where is the *Scribe*? Where is the *Disputer*? Vnto any of these, or whatsoeuer other *Doctor* eminently gifted aboue others, the title *Rabbi* was prefixed. First, of their *Prophets*. Secondly, their *Wise men*. Thirdly, their *Scribes*. Fourthly, their *Disputers*. Fifthly, their *Rabbies*.

To *Prophecie*, or to be a *Prophet*, hath diuers acceptions in Scripture. First, It is taken for the *bookes* and writings of the *Prophets*. They haue *Moses* and the *Prophets*, *Luk. 16. 29*. Secondly, for the whole word of *God*: No *Prophecy* in the Scripture is of any priuate motion, *2 Pet. 1. 20*. Thirdly, those vnto whom *God* vouchsafed familiarly to reueale himselfe, they are called *Prophets*. *Abraham* was a *Prophet*, *Gen. 20. 7*. and *Miriam* a *Propheteesse*, *Exod. 15. 20*. Fourthly, ordinary interpreters of the word are called *Prophets*. He that receiueth a *Prophet*, in the name of a *Prophet*, *Matth. 10. 41*. Lastly, it is

is taken for those, who were enabled by diuine reuelation, to lay open hidden secrets, transcending all possibility of humane search. Hence it is, that *Prophets* in old time were called, *Seers*, 1 Sam. 9. 9. And their *prophesie* was tearmed a *Vision*, Esa. 1. 1. because God extraordinarily inlightned their mindes with the knowledge of these secrets.

There are three obseruable names applied to *Prophesie* in *Scripture*. 1. *Verbum Domini*. 2. *Visio*. 3. *Onus*. The word of the Lord. *Vision*. A burden. The first importeth the Lord speaking, or reuealing his secrets; the second implyeth the *Prophets attending*, or beholding them; the third, being applied only to *Iudgements*, signifieth the *burdensomnesse* of them, on that people against whom they came forth.

For the propagation of learning, *Colleges* and *Schooles* were in diuers places erected for the *Prophets*, their *Schollers* were tearmed ^b *Filij Prophetarum*, Children of the Prophets, 2 Kings 6. 1. vnto which phrased there is allusion, Matth. 11. 19. *Wisdom is iustified of her children*: by reason of this relation, the *Prophet* sometime is called a *Father*. *Elisha* cryed out, my *Father*, my *Father*, 2 Kings 2. 12. The ^c *Targum* expoundeth that place, *Rabbi, Rabbi*, as much as to say, my *Master*, my *Master*. And in truth, the *Rabbies* grew very ambitious of the name *Father*, which was the reason of our *Sauionrs* speech, Matth. 23. 9. Call no man *Father* vpon earth.

^b Eodem sensu
Græci appellant ar-
tis medicæ candi-
datos ιατρων παι-
δες, Eras. Epist.
dedicatoria H. Lærio
præfix.

^c Targum. 2. Reg.
2. 12.

^a Kimchi in præ-
fatio Hosæam.

The ^d *Scripture*, sometimes ioyneth to the name of the *Prophet*, the name of his *Father*, as *Hosæa the sonne of Beëri*, *Hos.* 1. 1. And such a one the *Hebrewes* confesse to be both a *Prophet*, and the *sonne of a Prophet*: Sometimes it mentioneth the *Prophets* name, but not the *Fathers*, such a one they confesse to bee a *Prophet*, but not the *sonne of a Prophet*: Sometimes it mentioneth with the *Prophet*, the *name of the Citie* where he prophesied, and then it followeth, that he was a *Prophet of that Citie*. When a *Prophet* is mentioned without the *name of the Citie*, then hee is thought to bee a *Prophet of Ierusalem*.

2. *Wisemen*: This tittle though in it selfe it be generall and common to all *Doctors*, and Teachers of the Law, yet for many yceres before our *Saviours* Incarnation, ^e it was either arrogated by the *Pharisees*, or else by the ignorant multitude appropriated vnto them, from an opinion of their extraordinary *wisdom*, in teaching of Traditions, which they preferred beyond the Law. Hence the *Pharisees* were called, ^f *Masters of the Traditions*. And hence was that counsell of *R. Eleazar* to his Scho'lers, ^g That they should forbid their children from the studie of the *Bible*, and place them betwene the knees of their *Wisemen*. ^h Likewise, hence when any of their *Doctors* did reade *Leuiture*, their saying was, *οἱ σοφοὶ ἡμῶν διδάσκουσιν*, *Our Wisemen doe teach traditions*. The like ambition we shall finde among the *Gracians*, all of them struiuing

^e Gorienid. lib. 4.
cap. 20.

^f *Draſ. de trib. ſell.*
p. 86.

^g *Buxtorf. Reſenſ.*
operis Talmud p.
195.

^h *Hieronym. ad Al-*
gaſum quaſt. 10.

striving to bee intituled *Σοφοί, Wisemen*. And hence, whensoever the chiefe of them had pleased the people in the performance of their Orations, or any other publike businesse, they were honoured with a *Grande Σοφοί*, that is, with a loud acclamation of *σοφῶς, σοφῶς, Well done, or Wisely done*, vntill *Pythagoras* in dislike of such swelling titles, stiled himselfe *Philosophus*, a *Louer of wisdom*, which kinde of modesty was afterward practised by the *Hebrew Doctors*, for they in after times, to auoid the suspicion of arrogancy, refused the name of *חכמים Chacamin, Wisemen*,ⁱ and stiled themselves *תלמידי חכמים Discipuli sapientum, Learners of wisdom*.

ⁱ Elias Thibbit.

3. *Scribes*: This name was given to two sorts of men, some meerely *Laickes*, others *Clergie men*. The body of the *Laick Scribes*, were those, to whom was committed the instruction of young children in their minority, especially to teach them to write, we may *English* them *Scriueners*. This office was appropriated to the Tribe of *Simeon*. In this sense we reade not of *Scribes* in the *Scripture*, although the ground of their first institution haue bene taken thence, namely, from those words which *Jacob* vsed vnto *Simeon* and *Leui*; I will diuide them in *Jacob*, and scatter them in *Israel*, *Gen. 49. 7*. So that as *Leui* had no portion, but liued dispersed among the other Tribes by the benefit of the Altar:^k In like manner, *Simeon* had no portion in the iudgement of the *Hebrewes*, but liued scattered

^k *Solom. Iarchi Gen. 49. vide Ambrosi. scem. 4. cap. 3. & Targum Hierosolymit.*

scattered among the other Tribes, getting their maintenance by teaching and schooling little children: whether this office of teaching children was appropriated to them, I leaue to the enquiry of others; certaine I am, that the *Simeonites* had their owne inheritance by *Lot*, *Iosb. 19. 1.* and the prophetic concerning their being scattered, is thought to haue beene accomplished in this, that the inheritance of the *Simeonites*, was taken out of the portion of the children of *Judah*, *Iosb. 19. 9.* Furthermore it is certaine that if not all *Scriueners*, yet those publike Notaries who were employed in drawing deeds, and writing contraets (be they of what Tribe they will) they were called by the name of *Scribes*. Vnto this there is allusion, *Psalm. 45. 1.* My tongue is as the pen of a swift *Writer*, or ready *Write*. Out of the body of these I conceiue certaine choise men to haue beene elected for publike imploiments, some to attend the *King*, as his *Secretaries*, termed γραμματεὺς βασιλέως, the *Kings Scribes*, *2 King. 12. 10.* Such were *Sheia*, *2 Sam. 20. 25.* And *Shaphan*, *2 King. 22. 3.* Others to attend the publike Courts and Consistories: they much resembled our *Clerkes of Assizes*, these were termed γραμματεὺς λαῶ, the *Scribes of the people*, *Mat. 2. 4. It. 1 Maccab. 5. 42.*

The second sort of *Scribes*, belonged to the *Clergie*, they were *Expositors of the Law*, and thence are they called γραμματεὺς τῶ νόμου νομικοὶ, ὁ νομοδιδάσκαλος: *Scribes of the Law*, *Esr. 7. 9.* *Ex-pounders.*

pounders of the Law, Luk. 7. 30. and Doctors of the Law, Luk. 5. 17. Their office was to write, read, and expound the Law of Moses to the people. The name was a name of office, not of sect. Of this sort was *Esdra*s, *Esr.* 7. 6. who though hee were a *Leuite*, yet ¹ others there were of the Tribe of *Judah*, and, as it is thought, they might indifferently be of any Tribe. The name was of the like esteeme among the *Hebrewes*, as the *Magi* were among the *Chaldeans*; the *Quindicimviri* among the *Romanes*, for expounding *Sybillaes Oracles*: or the *Canonists* in the Church of *Rome*. The word סופרים, *Sopherim*, translated *Scribes*, signifieth *Numberers*, or *Computers*, and is applied to the *Masorites*, because they spent their time in reckoning, and numbering, not onely the verses, but the words also, and letters of each booke thorowout the Bible; which as it is an argument of their industry, ^m so likewise of Gods providence, in the preservation of his truth unviolable. As the *Wise men* in their preaching pressed traditions: so the *Scribes* claue to the written word, whence they were ⁿ termed *Text-men*, or *Masters of the Text*. And to this purpose it is worth our obseruing, that whereas both the *Scribes* and the *Pharises* sought to fasten accusations vpon our *Sauour*, *Matth.* 9. The *Scribes* accused him of blasphemy, *Verl.* 3. The *Pharises*, of eating with *Publicanes*, and sinners, *Verl.* 11. The *Scribes* accusation, was a breach of the Law; the *Pharises*, a breach of traditions.

¹ *Druſus de tribus ſectis lib. 2. cap. 12. ex Chald. para- phraſt.*

^m *Auguſtin. in Pſalm. 40.*

ⁿ *Druſius de trib. ſectis lib. 2. cap. 13.*

° Vide Tiberiu. in

דרש

† Targum Psalm.
84. 7.

3. The *Disputer*, ° Hee insisted vpon *allegories*, and searched out mysticall interpretations of the *Text*. Hence himselfe was termed *Darschan*, and his exposition, or homily, *Midrasch*. And their Schoole, *Beth Hammidrasch*. They were counted the profoundest Interpreters, whence that of the *Psalmist*, *Psalme* 84. 7. *They goe from strength to strength*, † is interpreted, *from their Temple to their Beth Hammidrasch*, from an inferiour to an higher Schoole. Hereby wee see the difference betweene those three sorts of predicants mentioned by *Saint Paul*. The *wise men* were teachers of *Traditions*, the *Scribes* teachers of the *Text* according to the literall interpretation, and the *Disputers* teachers of *allegories* and *mysteries*; which fabulous expositions, because they breed questions and disputations, ζήτησις μαθημάτων, 1 *Tim.* 1. 4. Hence is it that such an expositor is termed συζητητής, A *Disputer*. These three sorts of preachers, which *Saint Paul* termeth, the *Wise man*, the *Scribe*, and the *Disputer*, 1 *Cor.* 1. 20. are by the *Hebrewes* named חבם *Chacam*, סופר *Sopher*, דרשן *Darschan*.

CHAP. VII.

Of their title *Rabbi*.

ABout the time of our *Sauour Christ* his natiuitie, titles beganne to bee multiplied, and amongst the rest, these

these of *Rab*, *Ribbi*, *Rabbi*, and *Rabban*, were in especiall vse: they all are deriued from רבב, *Rabab*, signifying *Multiplicatus fuit*, and they sound as much as μαθηματικός, that is, a *Master*, or *Doctor* eminently gifted with varietie of knowledge: Concerning these titles, they write thus, * that *Rabbi*, is a more excellent title, than *Rab*; and *Rabban* more excellent than *Rabbi*; and the simple name without any title, as *Haggi*, *Zachari*, *Malachi*, was more excellent than *Rabban*. About this time they vsed a set forme of discipline in their Schooles. The Scholler was termed תלמיד, *Talmid*, a *Disciple* in respect of his learning, קטן, *Katan*, a *Junior*, in respect of his minoritie; בחור, *Bachur*, that is, one *chosen*, or *elected*, in respect of his *election* or *cooptation*, into the number of *Disciples*. After hee had proued a good proficient, and was thought worthy of some degree, then was hee by imposition of hands made a *Graduate*, חבר, *Chaber*, a *companion* to a *Rabbi*. This imposition of hands, they termed סמיכה, *vel* סמיכות, *Semicah*, or *Semicuth*, which ceremony they obserued in imitation of *Moses* toward *Ioshua*. The Lord said vnto *Moses*, Take thou *Ioshua* the sonne of *Num*, in whom is the spirit, and Put thine hand vpon him, *Num.* 27. 18. At which time hee that imposed hands on him, vsed ^b this forme of words, *I associate thee, and be thou associated*. After this, when hee was worthy to teach others, then was hee called *Rabbi*; and whereas in his

* Arab in voce
אביר.

אני סומך
אותך היתה
סמיכה
Id est, Scaliger in-
terprete: Ego tibi
impono manum, &
manus tibi imposita
est. Tr. b. bar. c. 9.
p. 264. vide etiam
Canaum de Rep.
Hib. lib. 1. cap. 12.

minoritie, his owne name being suppressed, hee was called only by his *Fathers name*, the *sonne of N.* When he was made *Graduate by imposition of hands*, then was hee called by his *owne name*, *N. the sonne of N.* And afterward, when hee was thought worthy to teach, then was the title *Rabbi* prefixed, after this manner; *Rabbi N. the sonne of N.* For example, *Maimonides*, at first was termed onely *Ben Maimon*, the sonne of *Maimon*: after his degree, then was hee called by his owne name added to his *Fathers*, *Moses Ben Maimon*, *Moses the sonne of Maimon*: at last being licenced to teach, then was hee called רמבם *Rambam*, which abbreviature, consisting of Capitall letters, signifieth, *Rabbi Moses ben Maimon*, *Rabbi Moses the son of Maimon*. So *Rabbi Leui*, the son of *Gersom*, in his *minoritie* was called the sonne of *Gersom*, afterward *Leui the sonne of Gersom*; at last, רלבג, *Rabbag*, *Rabbi Leui the sonne of Gersom*. This distinction of *Schollers*, *Companions*, and *Rabbies*, appeareth by that speech of an ancient *Rabbi*, saying, ^c *I learned much of my Rabbies or Masters, more of my Companions, most of all of my Schollers*. That euerie *Rabbi* had disciples, and that his owne disciples, and other well-wishers stiled him by the name of *Rabbi*, in the dayes of our *Sanjour*, needeth no prooffe. *Judas* came to *Christ* and said, *God saue thee Rabbi*, *Matth.* 26. 49. In like manner *Iohns Disciples* came and saluted *Iohn*, by the name of *Rabbi*, *Iohn* 3. 26. And *Christ* by the name of *Rabbi*,
Iohn

^c Vide P. Fagium
in Scholijs suis ad
cap. 4. Pirke Aboll.

Iohn 1. 38. But whether there was such a formall imposition of hands then in vse, I much doubt. The manner of their meetings, when Disputations were had in their Synagogues, or other Schooles, was ^d thus. The chiefe *Rabbies* sate in reserued chaires, these are those chiefe seats in the *Synagogues*, which the *Scribes* and *Pharises* so affected, *Matth.* 23. 6. Their *Companions* sate vpon benches, or lower forms, their *Schollers* on the ground, at the feet of their Teachers. *Saint Paul* was brought vp at the feet of *Gamaliel*, *Acts* 22. 3. And *Marse* sate at *Iesus* feet, and heard his word, *Luke* 10. 39. The positure of their body, differed according to their degrees. The ^e *Rabbi* is described to be יושב, *Ioscheb*, one that sitteth: The *Companion*, בריטה, *Muteh*, the word signifieth a kinde of leaning vpon a bed, or bench, ones head lying in the others bosome, in manner of the ancient sitting at table, and it was a deportment of the body, inferiour to that of ^f sitting: The *Scholler* was termed ביהאבק, *Mithabek*, one that doth lye along in the dust, and this was a token of the *Schollers* humilitie, thus humbling and subiecting himselfe, euen to the feet of his Master: ^g This same custome it is thought, *Saint Paul* laboured to bring into the *Christian Church*, *1 Cor.* 14. Their *Schollers* were not all of equall capacitie, whence ^h they said, some had *conditionem spongiae*, others *clepsydra*, others *sacci facinacei*, and others *Cribri*. Some resembled the *sponge*, and suckt in all that

^d *Philo. Ind. Quod omnis profuit,*
pag. 679.

^e *Scaliger in Triharez. cap. 5. ex. 6. v. Beracoth,*

^f *Pirke Aboth. c. 4.*

^g *Ambros. 1 Cor. 14.*

^h *Pirke Aboth. c. 5.*

that they heard without iudgement; others the *Houre-glasse*, they tooke in at one eare and let out at the other: others the *Winesacke*, thorow which Wine is so drained from the dregges, that onely the dregges remaine behind: lastly, others the *Rying-seiue*, which in winnowing lets out the courser seed, and keepeth in the corne.

CHAP. VIII.

Of their Nazarites, and Rechabites.

THere are two sorts of *Votaries* mentioned in the old *Testament*, *Rechabites*, *Jerem.* 35. and *Nazarites*, *Numbers* 6. I finde scarce any thing warrantable concerning these two, more than what the Scripture deliuereth in the forequoted places: therefore concerning the matter of their vows, I referre the reader to the foresaid texts of Scripture, here onely we will note the distinction of *Nazarites*. The first are these *Votaries*, termed so from נָזַר *Nazar*, to separate, because they *separated* themselues from three things: *First*, from Wine and all things proceeding from the Vine. *Secondly*, from the razor, because they suffered no razor to come vpon their head, but let their haire grow all the dayes of their separation. *Thirdly*, from pollution by the dead: this separation againe was two-fold, either for a set number of dayes, or for a mans

mans whole life: that, they termed *Naziratum dierum*, this, *Naziratum seculi*: of that sort was *Saint Paul* and those foure with him, *Acts* 21. 24. Of this sort was *Sampson*, *Judges* 13. and *John Baptist*. The iust number of dayes, how long the former of these two separated themselves, is not expresse^d in *Scripture*, but the ^a *Hebrew Doctors* determine them to be thirty, because it is said, *Numb.* 6. 5. *Domino sanctus* נָזִירִית; which word (say they) contain^g thirty, expresse^th the iust number of dayes to be obserued in this voluntary separation. The second sort of *Nazarites*, were so termed from נָזַר, *Nasir*, from whence cometh *Nasfereth*, or *Nazareth*, the name of a certaine Village in *Galile*, where *Christ* was conceived and brought vp: Hence our *Sauour* himselfe was called a *Nazarene*, or *Nazarite*, *Matth.* 2. 23. and those that embraced his doctrine, *Nazerites*, *Acts* 24. 5. Afterward certaine *Heretiques* sprung vp, who, as the *Samaritanes* ioyned *Iewish Ceremonies* with *Heathenish rites*: so^b they ioyned together, *Christ* and *Moses*; the *Law*, and the *Gospell*; *Baptisme* and *Circumcision*: of the beginning of these wee shall reade, *Acts* 15. 2. Then came downe certaine from *Iudaea*, and taught the brethren, saying; *Except yee be circumcised after the manner of Moses, ye cannot be saved*. These *Heretiques* were called *Nazarites*, either of malice by the *Jewes*, to bring the greater disgrace vpon *Christian* religion; or else because at first they were true,

though

^a Seein^d or in *Peccata*.

^b Hieron^{ym}. *l. 1. c. 8.*
 8. Idem refert *E-*
phraim *l. 1. c. 2.*
 2. *l. 1. c. 29.*

^c *Francisc. 1. m.*
parall. lib. 1. 8.

^d *Augustin. lib. 19.*
contra Faustum
Manicheum, c. 4.

^e *Epiphani. lib. 1.*
Tom. 2. heres. 29.

^f *Epiphani. lib. 1.*
Tom. 1. her. 18.

though weake *Nazarites*, that is, *Christians* misled by *Peters* *Judaizing* at *Antioch*, *Gal. 2. 11.* And hence it is ^c thought, that the *Church* at *Antioch*, in detestation of this new bred heresie, fastned vpon them by the name of *Nazarites*, forsooke that name, and called themselues *Christians*, *Acts 11. 26.* *Symmachus* that famous interpreter of the old *Test.* was a strong defender of this heresie, and ^d from him in after times they were named *Symmachiani*. The *Jewes* had them in as great hatred, as the *Samaritanes*, whereupon, ^e three times euery day, at *morning*, *noonetide*, and *euening*, they closed their prayers with a solemne execration, *Maledic Domine Nazorais*. Lastly, another sort of *Nazarites* there were, so termed from נָזַר, *Nasar*, signifying to *abolish*, or *cut off*; ^f because they did *abolish* and *cut off* the five bookes of *Moses*, reiecting them as not *Canonicall*.

CHAP. IX.

Of the *Asideans*.

IT is much controuerled, whether the *Asideans* were *Pharises* or *Essenes*, or what they were? Were I worthy to deliuer my opinion, or, as the *Hebrewes* prouerbe is, to thrust in my head amongst the heads of those wise men: I conceiue of the *Asideans* thus. Before their captiuitie in *Babylon*, wee shall finde the word חַסִּידִים, *Chasidim* (translated *Asidaeis*, *Asideans*)

Asideans) to signifie the same as צדיקים, *Tsadikim*, *Iust*, or *good men*: both were vsed promiscuouſly, the one for the other, & both ſtood in equall oppoſition to the רשעים, *Reſchagnim*, that is, *ungodly*, or *wicked men*. At this time the whole body of the *Jewes* were diſtinguiſht into two ſorts, *Chafidim*, and *Reſchagnim*: *Good* and *Bad*.

After their captivity, the *Chafidim* began to be diſtinguiſhed from the *Tſadikim*. ^a The *Tſadikim* gaue themſelues to the ſtudie of the Scripture. The *Chafidim* ſtudied how to adde unto the Scripture. ^b Secondly, the *Tſadikim* would conformance to whatſoeuer the Law required: The *Chafidim* would be *holy above the Law*. Thus to the repairing of the Temple, the maintenance of ſacrifices, the releefe of the poore, &c. they would voluntarily adde ouer and aboue, to that which the Law required of them. Whence it is noted, that thoſe were *Chafidim*, who would ſay, *What is mine, is thine*; and *what is thine, is thine owne*; thoſe *Reſchagnim*, which would ſay, *What is thine is mine*; and *what is mine, is mine owne*; and it is probable, that that middle ſort mentioned in the ſame place, who would ſay, *What is mine is mine*, *what is thine is thine owne*; were the very *Tſadikim*.

At this time the body of the *Jewes* were diſtinguiſhed into three ſorts, in reſpect of holineſſe. 1. *Reſchagnim*, דורשנים, *Wicked*, and *ungodly men*. 2. *Tſadikim*, צדיקים, *Iuſt*, and *righteous*.

^a D. Kimchi Pſal. 103. 17.

^b Pirke Aboth, c. 5.

* *Assidei* de quibus
agitur. 1. *Macab.* 7.
13. vocantur i. Ioseph
et alii. 12. c. 16.
אֲסִידִים וְעֹמֵי נֶסֶם
וְדָרִיב.

teous men. 3. *Chasidim*, who are sometimes translated *ōmōi*, *Holy men*, and that for the most part : * but sometimes also אֲיָאֲסִידִים, *Good men* : These of all others were best reputed, and beloved of the people. The Apostle shewing the great love of *Christ*, dying for vs, amplifieth it by allusion vnto this distinction of the people : *Christ* died for the *ungodly*. Scarcely for a *righteous man*, will one die, yet peradventure, for a *good man* some would euen dare to die, *Rom.* 5. *verses* 6, 7. The gradation standeth thus : Some peradventure would die for one of the *Chasidim*, a *good man* : Scarcely any for one of the *Tsadikanim*, a *iust*, or *righteous man* : For the *Reschagnim*, or *ungodly*, none would die ; yet *Christ* died for vs *ungodly*, being sinners, and his enemies.

Now as long as these workes of supererogation remained arbitrary, and indifferent, not required as necessary, though preferred before the simple obedience to the Law : so long the heat of contention was not great enough to breed sects and heresies : But when once the precepts and rules of supererogation were digested into *Canons*, and vrged with an opinion of necessity ; then from the *Chasidim* issued the brood of *Pharises* ; * and also from them (as it is probably thought) the heresie of the *Essens*, both obtruding vnwritten traditions vpon the people, as simply necessary, and as a more perfect rule of sanctitie than the Scripture : At this time the *Tsadikanim* in heat
of

* Ioseph. Scaliger.
Tribus et cap. 22.

of opposition reiected not onely traditions, but all Scripture, except onely the five bookes of *Moses*; for which reason they were called *Karaim*^e. Some are of opinion, they reiected onely traditions, and embraced all the bookes of Scripture: Which opinion soever wee follow, they had their name קראים, *Karaim*, *Textuales*, *Scripturarij*, (i.) *Text-men*, or *Scripture readers*, because they adhered to *Scripture* alone, withstanding and gaineſaying traditions, with all their might. And if wee follow the latter, then all this while the *Karaim* were farre from heresie: but in proceſſe of time, when from *Sadok*, and *Baithus*, theſe *Karaim* learned to deny all future rewards for good workes, or puniſhment for euill, or reſurrection from the dead; now the *Karaim* became compleat *Sadduces*, and perfect *Heretiques*, taking their denomination from their firſt author, *Sadok*. The time of each heresies firſt beginning, ſhall be more exactly declared in their ſeueral Chapters.

* *Joſeph. Scalig.*
ibid.

CHAP. X.

Of the Pharises.

^a Quarta etymologia (cuius san-
ctus & autor puta-
tur Hieronymus
Præsit. in Amos)
resciliis scriptura
Hebraica, si enim
^b Phariseus d. cre-
tur a verbo פָּרַץ
Diuidere, scribe-
rentur פְּרִישֵׁי
פְּרוּשִׁים
פְּרוּשִׁים

^b Gorionides, c. 21.

^c Suidas.

^d Drusius de reb.
seth. lib. 2. c. 2.

Here are ^a three opinions concerning the *Etymologie* of the name *Pharise*. The first, are those which deriue it from פָּרַץ, *Parasb*, *Expandere*, *Explicare*; either from the *enlarging* and laying open their phylacteries, or from their *open performance* of good workes in publike view of the people, as being ambitious of mans praise. Secondly, from פָּרַשׁ, *Parasch*, *Exponere*, *Explanare*; because they were of chiefe repute, and counted the profoundest *Doctōrs* for the *exposition* of the Law, so that they were termed ^b *Peruschim*, quia *Poreschim*; *Pharises*, because they were *expounders* of the Law. Thirdly, others deriue the name from the same verbe, but in the coniugation *Piel*, where it signifieth *Diuidere*, *Separare*, to *separate*. ^c In this acception, by the Greekes they were termed ἀπεχωριστοί, we may *Englisb* them *Separatists*. Their *separation* is considerable, partly in the particulars *vnto which*; partly in those *from which* they *separated*.

1. They *Separated themselves to the studie of the Law*, in which respect they might bee called, ἀπεχωριστοί εἰς τὸν νόμον, *Separated vnto the Law*. In allusion vnto this, the *Apostle* is ^d thought to haue *ailed* himselfe, Rom. I. 11.

ἀπεχωριστοί

ἀποκριθὲν αὐτῷ ἰωαννῶν, *Separated unto the Gospell*: when he was called from being a *Pharise*, to be a *Preacher of the Gospell*: and now not *separated to the Law*, but to the *Gospell*.

2. They *separated themselves*, or at least pretended a ^e *separation to an exordinarie sanctitie of life above other men*. ^e *Stindae.* God I thanke thee that I am *not as other men* are, extortioners, vniust, adulterers, &c. *Luk. 18. 11.*

The particulars from which they *separated themselves*, were these:

1. From *commerce with other people*, as afterward will appeare in their traditions, whence they called the common people by reason of their ignorance, *אֲרָץ עַם* *populum terra*, the *people of the earth*. In the *Gospell* of *S. Iohn 7. 49.* they are called *ἐχθροί*. *This people who knoweth not the Law are cursed.*

2. From the ^f *apparell and habit of other men*: ^f *R. David, So, bon. 1.8.* for they vsed peculiar kindes of habits, wherby they would bee distinguished from the vulgar. Hence proceeded that common speech, *Vestes populi terra, conculatio sunt Pharisaorum.*

3. From the ^g *customes and manners of the* ^g *Tbbibites.* world.

This heresie of the *Pharises* seemeth to haue had its first beginning in *Antigonus Sochem*. Hee being a *Pharise* succeeded *Simon the Iust*, who was coetanean with *Alexander the Great*: hee liued three hundred yeeres before the birth of *Christ*.

The *Pharises* were ^h *not tied to any particu-* ^h *Chryf. Matt. 15.* lar

¹ Flavius Ioseph.
lib. 13. cap. 18.

lar Tribe or Family, but indifferently they might be of any. S. Paul was a *Beniamite*; ¹ Hyrcanus was a *Leuite*.

Each sect had his *Dogmata*, his proper *Aphorismes*, *Constitutions*, or *Canons*: so the *Pharises* had theirs. My purpose is, both concerning these and the other sects, to note onely those *Canons*, or *Aphorismes*, wherein chiefly they were hereticall, and one differing from the other.

² Ioseph. lib. 13. c. 9.

First, the *Pharises* ^k ascribed *some things* to Fate or *Destinie*, and *some things* to mans *Free-will*.

2. They confessed that there were *Angels* and *Spirits*, *Acts* 23. 8.

¹ Ioseph. de bello
lib. 2. cap. 12.

3. Concerning the resurrection of the dead, they acknowledged it, and ¹ taught that the soules of euill men deceased, presently departed into euerlasting punishment; but the soules, they say, of good men, passed by a kinde of Pythagorean *μετεμψυχοις* into other good mens bodies. Hence it is ^m thought, that the different opinions concerning our *Sauour* did arise; Some saying that he was *Iohn Baptist*, others *Elias*, others *Jeremias*, *Mat.* 16. 14. As if *Christ* his body had beene animated by the soule either of *Iohn*, *Elias*, or *Jeremias*.

² *Scrar. Tribes.*
lib. 2. cap. 3. It. Druf.
in preter.

4. They did stiffely maintaine the traditions of their *Elders*. For the better vnderstanding what their traditions were, we must know that the *Iewes* say the Law was ⁿ twofold, one committed to writing, which they called תורה

ⁿ *Moses Katsenf. in*
pref. lib. precept.

שבתה

שכנתה *Thorah schebichtah*, *The written Law*; the other deliuered by tradition, termed by them פת בל פה *Thorah begnalpe*. They say both were deliuered by God vnto Moses vpon Mount Sinai; the latter as an exposition of the former, which Moses afterward deliuered by mouth to Ioshua, Ioshua to the Elders, the Elders to the Prophets, the Prophets to those of the great synagoge, from whom successiuelly it descended to after ages. These traditions were one of the chiefe controuerlies betweene the Pharises and the Sadduces. ° The Pharises said, *Let vs maintaine the Law which our forefathers haue deliuered into our hands, expounded by the mouth of the wise men, who expounded it by tradition. And loe, the Sadduces said, Let vs not beleene or hearken to any tradition or exposition, but to the Law of Moses alone.* The traditions which chiefly they vrged were these.

° Geniuides. c. 29.

1. *They would not eat untill they washed their hands.* Why doe thy disciples transgresse the tradition of the Elders? for they wash not their hands when they eat bread, *Matth. 15. 2.* This washing is said to haue beene done מְטַהֵר, *Marke 7. 3.* that is, often, as some translate the word, taking מְטַהֵר in this place, to signifie the same as מְטַהֵר in *Homer*, frequenter. Others translate the word *accurate*, *diligenter*, intimating the great care and diligence they vsed in washing: with this the P. *Syriacke* text agreeth. ° Others thinke that there is in that phrase, allusion vnto that rite or manner of washing in vse

פְּטִילֵי טָהוֹרִים

1. 68. *Matth. 23.*

Luc. 11. 39.

° *Ioseph. Scaliger.*

Tribares. c. 7.

use among the *Jewes*, termed by them נטילת ידים *Netilath iadaim*, the *lifting up of their hands*. The Greeke word πνευ is thought to expresse this rite, because in this kinde of washing, *They used to ioine the tops of the fingers of each hand together with the thumbe*, so that each hand did after a sort resemble *τὴν πνευλὴν*, i. a fist. This ceremony was thus performed: First, they washed their hands cleane. Secondly, they composed them into the fore-mentioned forme. Thirdly, they lifted them vp, so that the water ranne downe to the very elbows. Lastly, they let downe their hands againe, so that the water ranne from off their hands vpon the earth. * And that there might be store of water running vp and downe, they powred fresh water on them when they lifted vp their hands, and powred water twice vpon them when they hanged them downe. Vnto this kinde of washing *Theophylact* seemeth to haue reference, when hee saith that the *Pharises* did *cubitaliter lauare*, wash vp to their elbows. Lastly, others * interpret πνευ, to bee the fist, or hand closed, and the manner of washing hereby denoted to be *by rubbing one hand closed in the palme or hollow of the other*. All imply a diligent and accurate care in washing: the ceremonious washing by lifting vp the hands, and hanging them downe, best expresseth the superstition, which onely was aimed at in the reproofe, though all these sorts of washing, to the *Pharises* were superstitious, because they made

* *Manfieri in*
Dent. 8.

* *Theophylact. in*
Mat. 7. 3.

* *Berg in maioribus*
suis annotationibus,
Mat. 7. 3.

made it not a matter of outward *decencie* and *civilitie*, but of *religion*, to eat with washt or vnwasht hands, vrging such a necessitie hereof ^a, that in case a man may come to some water, but not enough both to wash and to drinke, he should rather chuse to wash than to drinke, though hee die with thirst. And it was deemed amongst them, as great a sinne to eat with vnwasht hands as to commit fornication. This tradition of washing hands, though it were chiefly vrged by the *Pharises*, yet all the *Jewes* maintained it, as appeareth by the places quoted.

^a *Drusus praterit.*
Matth. 18. in ad-
dend. & Buxtorf.
Synag. Iudaic. ca. 6.
p. 193. ex Talmud.

Wee may obserue three sorts of washing of hands in vse among the *Jewes*. 1. *Pharisaicall* and *superstitious*, this was reprobred. 2. *Ordinary* for outward *decencie*, this was allowed. The third *in token of innocencie*, this was commanded the *Elders* of the neighbour cities in case of murder, *Deut. 21. 6*. It was practised by *Pilate*, *Matth. 27. 24.* and alluded vnto by *Dauid*, I will wash my hands in innocencie, so will I compasse thine altar, *Psal. 26. 6*.

2. *When they came from the market they washed*, *Marc. 7. 4*. The reason thereof was, because they there hauing to doe with diuers sorts of people, vnawares they might be polluted. The word vsed by *S. Marke* is, *lotiuntur*, they baptised themselves: It implieth the washing of their whole bodie. And it seemeth that those *Pharises* who were more zealous than others, did thus wash themselves alwayes before dinner. The

H

Pharise

Pharise marvelled that *Christ* had not first washed himselfe before dinner, *Luke* 11. 38. Vnto this kinde of superstition *S. Peter* is thought to haue inclined, when he said, *Lord not my feet only, but also the hands and the head, Iohn* 13. 9. Thus finding his modestie disliked, when he refused to haue his feet washt. by his *Lord* and *Master*; now he leapeth into the other extreme, as if hee had said, not *my feet only, but my whole body*. Hence proceeded that sect of the *Hemerobaptista*, i. *Daily-baptists*, so called * because they did *every day thus wash themselves*.

* *Epiph. lib. 1. Tom. 1. cap. 17.*

3. *They washed their caps, and pots, and brasen vessels; and tables, Mark. 7. 4.*

4. *They held it unlawfull to eat with sinners, Mat. 9. 11.* yea they iudged it a kinde of pollution to be touched by them, *Luk. 7. 39*. If this man were a *Prophet*, hee would surely haue knowne who, and what manner of woman this is which toucheth him, for she is a sinner. Of such a people the *Prophet* speaketh: They said, Stand apart, come not neere to mee, or (as the words may bee rendered) † *Touch mee not*, for I am holier than thou, *Esay* 65. 5. † The like practise was in vse among the *Samaritans*, who if they met any stranger, they cried out, *and said I know, Ne attingas, Touch not.*

אל הגשבי
Ne attingas me.
* See lig. de. c. 1. d. 1.
comp. lib. 7. Idem
refert Epiph. lib.
1. Tom. 1. cap. 13.

5. *They fasted twise in the weeke, Luke* 18. 12. † namely, *Mundays* and *Thursdays*, † because *Moses* (as they say) went vp into mount *Sinai* on a *Thursday*, and came downe on a *Munday*.

* *Theophylact. in Luc. 18. 12. It Epiph. hares. 16.*
* *Drusus in Luc. 18. 12.*

6. They made broad their *Phylacteries*, and enlarged the borders of their garments, *Matth. 23. 5.* Here three things are worthy our consideration. 1. What these *Phylacteries* were. 2. What was written in them. 3. Whence they were so called. ^d *Epiphanius* interpreteth these *Phylacteries* to be *μαρία σκουα πορφυρεα*, purple studs or flourishes woven in their garments: as if *Epiphanius* had conceived the *Pharises* garment to be like that which the *Roman Senators* were wont to weare, rearm'd by reason of those broad studs and works woven in it, *Laticlanius*: but seeing that these *Phylacteries* were additaments and ornaments, whereof there were ^e two

the one tied to their foreheads, the other to their left hands; hence it followeth, that by these *Phylacteries* could not be meant whole garments, or any embossments, or flourishing things woven in the cloth. Generally they are thought to bee schedules or scrolles of parchment, whereof, as I noted, there were two sorts, *phylacteries for the head*, or *frontlets*, reaching from one eare to the other, and tied behinde with a thong; and *phylacteries for the hand* fastened upon the left arme above the elbow on the inside, that it might be neere the heart. Both these sorts were worne, not by the *Pharises* onely, ^f but by the *Sadduces* also, but with this difference; The *Pharises* haply for greater ostentation wore their hand *Phylacteries* above their elbows: the *Sadduces* on the palmes of their hands. ^g Nay all the *Iewes* wore them, our Saviour

d *Epiph. lib. 1.*
Tom. 1. cap. 15.

e *Moses Kotsensis*
præc. affir. 22.

f *Maimon. in Tephillim c. 4. §. 3.*

g *Scaliger. Trilobes. p. 258.*

Christ not excepted. The command was general, *Exod.* 13. 9. It shall be for a signe vnto thee vpon thine hand, and for a memoriall betweene thine eyes. So that it is not the wearing of them which our *Sauour* condemned, but the making of them broad, whereby they would appeare more holy than others.

^b *Chrysost.* & *Hier.*
in *Matth.* 23.

In these parchments they wrote ^b onely the *Decalogue* or ten Commandements, in the opinion of *Chrysostome* and *Hierome*: but generally and vpon better grounds it is thought they wrote these foure sections of the Law.

1. The first began, Sanctifie vnto mee all the first-borne, &c. *Exod.* 13. 2. to the end of the tenth *verse*.
2. The second began, And it shall be when the Lord shall bring thee, &c. *Exod.* 13. 11. to the end of the 16. *verse*.
3. The third began, Heare O Israel, &c. *Deu.* 6. 4. and continued to the end of the ninth *verse*.
4. The fourth began, And it shall come to passe; if you shall hearken diligently, &c. *Deut.* 11. 13. to the end of the 21. *verse*.

These foure Sections written in Scrolles of parchment, and folded vp, they fastened to their *foreheads*, and their *left armes*: those that were for the *forehead*, they wrote in foure distinct peeces of parchment ^a especially, and if they wrote it in one peece, the length of euery section ended in one colunne, and they did put them

^a *Moses Rosenf.*
fol. 104. *col.* 3.

them into one skinne, in which there was the proportion of foure houses or receptacles, and not into foure skines: every receptacle was distinct by it selfe; and those that were for the hand, were written in one peece of parchment principally, the foure sections in foure columnes, but if they wrote them in foure peeces, it was at length, and they put them in a skinne that had but one receptacle. ^k In time of persecution

^k *Manfester de precept. assum.*

when they could not openly weare these *Phylacteries*, then did they tye about their hands a red threed, to put them in minde of the blood of the Couenant and the Law.

Touching their name, *Moses* calleth them *תפלות* *Totaphoth*, which word hath almost as many *Etymologies*, as interpreters; the most probable in my opinion, is that they should be so called *per antiphrasin*, from *תט*, *Incedere, to goe*, or *move*, because they were *immoveable*: Hence the Septuagint translates them, *ἀνιδρότα, Immoveable ornaments*. The Rabbines call them *Tephilim, Prayer-ornaments*: ^l Others call them *Pittasia*, and *Pittaciola*, from *πίττακος*, which signifieth a peece or parcell of cloth. In the Gospell they are called *φυλακτήρια, Phylacteries*, from *φυλάττω, to conserve or keep*. First, because by the vse of them, the Law was kept and preserved in memory. Secondly, because the Pharises superstitiously conceived, that by them as by Amulets, Spells, and Charms, hanged about their neckes, themselves might be preserved from dangers. The word *φυλακτήριον*, signifieth a Spell, and *Hierome*

^l *Hieronymus in Matth. 23.*

testifieth, that the *Pharises* had such a conceit of these ornaments: In which place hee compareth the *Pharises* with certaine superstitious women of his time, who carried vp and downe vpon the like ground, *paruula euangelia*, & *crucis ligna*, Short sentences out of the *Gospell*, and reliques of the Crosse. The same superstition hath preuailed with many of latter times, who for the same purpose hang the beginning of ^m *Saint Iohns Gospell* about their neckes. And in the yeere of our Lord 692. certaine Sorcerers were condemned for the like kinde of *Magicke*, by the name of ⁿ φυλακτήριοι, that is, *Phylacterians*.

Thus much of their *Phylacteries*; in the same verse is reproofed the *inlarging of their borders*.

° That which we reade borders, in the *Gospell*, is called, *Numb.* 15. 38. ציצית, *Tsitstuh*, *Fringes*: and גְּדִילִים, *Gedilim*, *Deut.* 22. 12. which word welikewise translate in that place, *Fringes*. They were in the forequoted places commanded, and our *Sauieur Christ* himselfe did weare them, *Luke* 8. 44. The latter Hebrew word signifieth a *large fringe*, which aggrauateth the superstition of the *Pharises*, in making their fringes *larger*, when the Law had allowed them *large*. This literall exposition I take to be most agreeable with the *Text*, though to *enlarge*, in ^p *Greeke*, and *Latine*, sometimes signifieth to *boast*, *vauunt*, or *bragge of a thing*, and in this sense it may very well fit a *Pharise*. The reason of this command was, to put them in minde

^m Scaliger. *Tribes* res. cap. 7.

ⁿ Concil. quini Sexti, Canon. 61.

° Vide D. Kimchi Radic.

^p Τὸ μαγαλιεύειν apud Euripidem in *Bacchis*, valet, *Magnifice iactare*, *Efferre*. *Magnificare* apud *Varronem* & *Plinium* eadem significatione usurpatur. Theodor. Beza in *Mat.* 23.

minde of the commandements, *Numb. 15.* And for the furtherance of this dutie, ^{¶ Hieron. in Mat.} they vsed ^{23.} sharpe thornes in their fringes, that by the often pricking of the thornes, whether they walked or sate still, they might be the more mindfull of the commandements.

There were [¶] seuen sorts of *Pharises*. 1. *Phariseus Sichemita*, He turned *Pharise* for gaine, as the *Sichemites* suffered themselves to be circumcised. ^{¶ Talmud. tract. Suta. cap. 3.}

2. *Phariseus truncatus*, so called as if he had no feet, because he would scarce lift them from the ground when he walked, to cause the greater opinion of his meditation.

3. *Phariseus impingens*. Hee would shut his eyes when hee walked abroad, to auoid the sight of women, in so much that hee often dasht his head against the walls that the bloud gusht out.

4. *Phariseus quid debeo facere, & faciam illud*. He was wont to say, *What ought I doe? and I will doe it.* Of this sort seemeth the man in the *Gospell* to haue beene, who came vnto *Christ*, saying, *Good Master what shall I doe? &c.* and at last replied, *All these haue I done from my youth vpward,* *Luke 18.*

5. *Phariseus mortarius*. So called because he wore a hat in manner of a deepe *Mortar*, such as they vse to bray spice in, in so much that hee could not looke vpward, nor of either side; only downeward on the ground, and forward or forth-right.

6. *Phariseus*

6. *Phariseus ex amore.* Such a one as obeyed the law for the loue of vertue.

7. *Phariseus ex timore.* Such a one obeyed the law for feare of punishment. Hee that conformed for feare, had respect chiefly to the *negative Commandments*; but hee that conformed for loue, especially respected the *affirmative*.

CHAP. XI.

Of the Sadduces.

TO omit other *Etymologies* of the name, there are two onely which haue shew of probabilitie. ^c Somederiue it from *Sedek, Iusticia*, as if they had beene *Iusticiaries*, such as would iustifie themselves before Gods tribunall. ^e There are that deriue it and that vpon more warrantable grounds, from *Sadoc*, the first Author of the heresie; so that the *Sadduces* were so called from *Sadoc*, as the *Arrians* from *Arrius*, the *Pelagians* from *Pelagius*, the *Donatists* from *Donatus*, &c.

This *Sadoc* liued vnder *Antigonus Sochans*, who succeeded *Simeon the Iust.* Hee was *Antigonus* his Scholler, and by him brought vp in the doctrine of the *Pharises*, but afterward fell from him, and broacht the heresie of the *Sadduces*, which heresie because it had much affinitie with that which the Heretique *Dositheus* taught, hence are the *Sadduces* said

^c Epiphani. lib. 1.
cap. 14.

^e ἀπὸ αἰσχροῦ καὶ
Σαδὸκ ὀνομαζέ-
ται. Theophylact.

said to ^a be a branch or skirt of the *Dofitheans*, though in truth *Dofithens* lived not till ^x after *Christ*; and although these two heresies did agree in many things, yet in a maine point they differed, ^y *Dofithens* beleueed the resurrection, the *Sadduces* denied it, and by consequence the *Dofitheans* beleueed all other points necessarily flowing from this.

The occasion of this heresie was this. When ^x *Antigonus* taught that wee must not serue God as seruants serue their masters for hope of reward, his schollars *Sadoc* and *Baithus* vnderstood him, as if he had viterly denied all future rewards or recompence attending a godly life, and thence framed their heresie, denying the resurrection, the world to come, Angels, spirits, &c.

Their *Dogmata*, *Canons*, or *Constitutions* were,
1. They reiecte ^a the *Prophets*, and all other *Scripture*, saue onely the five bookes of *Moses*. Therefore our *Saniour* when he would confute their errour concerning the resurrection of the dead, hee proues it not out of the *Prophets*, but out of *Exod.* 3. 6. *I am the God of Abraham, the God of Isaac, and the God of Jacob, Matth.* 22. 32.

2. They reiecte ^b all traditions. Whence as they were called מיןאי *Minai*, i. *Heretiques*, in respect of the generall opposition betweene them and *Pharises*; First, because the *Pharises* were in repute the only *Catholikes*; Secondly, because in their doctrine, the *Pharises* were much neerer the truth than the *Sadduces*: So

^a *Epiph. heres.* 14.
It. Tertullian, de
prescript. cap. 45.

^x *Origen. contra*
Celsum, lib. 2.

^y *Epiph. heres.* 13.

^x *Aboth. cap. 2.*

^a *Ioseph. Antiq. lib.*
13. cap. 18.

^b *Elmas in* מיןאי

^a *Drusius de trib.*
sect. 6.8.43. p. 130.

in respect of this particular opposition, in the ones reiecting, the others vrging of traditions, the Sadduces were ^e termed קראים *Karaim*, *Biblers*, or *Scripturists*.

3. They said there was no reward for good workes, nor punishment for ill in the world to come. Hence Saint Paul perceiuing that in the Councell the one part were Sadduces, the other Pharisees, he cried out, *Of the hope, i. of the reward expected, and of the resurrection of the dead, I am called in question, Act. 23. 6.*

4. They denied the resurrection of the bodie, *Act. 23. 8. Matth. 22. 23. Luk. 20. 27.*

^a *Ioseph. de bello*
lib. 2. cap. 12.

5. They said the soules of men are ^d annihilated at their death.

6. They denied Angels and spirits, *Act. 23. 8.*

^e *Ioseph. l. 13. c. 9.*

7. They wholly denied ^e Fate or Destinie, and ascribed all to mans Free-will.

^f *Epiphani. Tom. 1.*
lib. 1. heres. 14.

The Samaritans and the Sadduces are of neere affinitie: but yet they differ. 1. ^f The Samaritanes sacrificed at the Temple built vpon Mount Garizim; but the Sadduces sacrificed at Jerusalem. 2. The Samaritanes allowed no commerce with the Iewes, *Ioh. 4. 9.* yea the mutuall hatred betweene the Samaritanes and the Iewes was so great, that it was not lawfull for the Iewes to eat or drinke with the Samaritanes. How is it that thou being a Jew, askest drinke of me which am a woman of Samaria? *Ioh. 4. 9.* Nay, whereas liberty was granted vnto all Nations of the earth to become *Profelytes* to the Iewes, so did the Iewes hate the Samaritanes, that

that they would not suffer a Samaritan to be a *Profelyte*. This appeareth by that solemne & Excommunication termed *Excommunicatio in secreto nominis tetragrammati*: the forme thereof, as it was applied (say they) by *Ezra* and *Nehemiah* vnto the *Samaritanes*, was thus. They assembled the whole congregation into the Temple of the Lord, and they brought 300. Priests, and 300. trumpets, and 300. bookes of the Law, and as many boyes, and they sounded their trumpets, and the *Leuites* singing cursed the *Samaritanes* by all the sorts of Excommunication, in the mysterie of the name *Iehouah*, and in the Decalogue, and with the curse of the superiour house of indgement, and likewise with the curse of the inferiour house of indgement, that no *Israelite* should eat the bread of a Samaritan, (whence they say, he which eateth a Samaritans bread, is as he who eateth Swines flesh) and let no Samaritan be a *Profelyte* in *Israel*, and that they should haue no part in the resurrection of the dead. R.^b *Gersom* forbade the breaking open of the Letters, vnder the penaltie of this Excommunication. This proueth what formerly was said, namely, that betweene the *Jewes* and the *Samaritanes* there was no commerce; but the *Sadduces* familiarly conuersed with the other *Jewes*, euen with the *Pharises* themselues, yea both sate together in the same Councell, *Acts* 23. 6. Now the *Samaritans* and *Sadduces* agree. 1. In the reiection of all traditions. 2. In the reiection of all other Scriptures saue onely the five bookes of *Moses*. 3. In the deniall of the resurrection

Druson de trib. sect. lib. 3. cap. 11. ex lib. medeu.

h. Buxtorf. epist. Hebr. p. 59.

rection and the consequences, as future punishments, and rewards according to mens works: but the Samaritanes held that there were Angels, which the Sadduces denied. For the prooof of these agreements and disagreements between them, reade *Epiphanius hares. 9. & 14.*

Touching the Samaritanes, there are three degrees, or alterations in their religion observable. 1. The strange nations transplanted by *Shalmanesar* into *Samaria*, when *Israel* was carried away captiue into *Assyria*, worshipped euery one the God of their owne countries, *2 King. 17.* Secondly, when they saw they were deuoured by Lions, because they feared not the Lord, the King of *Assyria* sent one of the Priests which was taken captiue, to instruct them in the true worship of God; which manner of worship though they receiued, yet they would not lay aside their former Idolatry, but made a mixture of religions, worshipping the liuing God, and their owne dumbe Idols. Thirdly, *Manasses* brother to *Iaddus* the High Priest in *Ierusalem*, being married to *Sanballet* the Horonites daughter, by reason of *Nehemiahs* charge of putting away their strange wiues, being driuen to that exigent, that he must either put away his wife, or forgoe the hope of the Priesthood; by *Sanballets* meanes hee obtained leaue from *Alexander* the Great, to build a Temple ⁱ vpon Mount *GariZim*, one of the highest mountaines in *Samaria*, whither many other apostated Jewes fled, together with *Manasses* being made their

Joseph. Antiq. lib. 11. cap. 8.

their High Priest; and now the Sect of *Samaritanes* (betweene whom and the *Jewes* there was such hatred) began, now all those fore-mentioned errours were maintained: And of this Hill it is, that the woman of *Samarita* speaketh, *John* 4. 20. Our fathers worshipped in this *Mountain*, &c.

By comparing the *Dogmata* of the *Pharises*, with these of the *Sadduces*, we may perceiue a manifest opposition betweene them, yet both these ioyned against *Christ*, *Mark* 12.

This heresie though it were the grossest amongst the *Jewes*, yet was it embraced and maintained by some of the high Priests themselves: * *Ioannes Hyrcanus* was a *Sadducee*, so were his sons *Aristobulus* and *Alexander*, ¹ and likewise *Ananus* the younger, so that *Moses* chaire was not amongst them exempted from error, no nor heresie.

* *Gorionides* c. 19.

¹ *Euseb. hist. lib. 2. cap. 23. Ex Ioseph. Antiq. lib. 20. ca. 8.*

CHAP. XII.

Of the *Essenes*.

THe *etymologies* of the names *Essai*, or *Esseni*, (i.) *Essenes*, are diuers; that which I prefer is from the *Syriak* *ܐܫܝܐ*, *Asa*, signifying *Deagrdw*, to heale or cure diseases. * Hence are the men so often termed, *Deagrdw*, and the women amongst them, *Deagrdwidu*, that is, *Physicians*. For though they

² *Ioseph. de bello l. 2. c. 12. p. 786.*

gave themselves chiefly to the study of the *Bible*, yet withall they studied *Physick*.

Of these *Essenes* there were two sorts, some *Theorikes*, giuing themselves wholly to *speculation*, other *Practicks*, laborious and painfull in the daily exercise of those *handy-crafts* in which they were most skilfull. Of the latter *Philo* treateth, in his booke intituled *Quod omnis vir probus*: Of the former, in the booke following, intituled, *De vita contemplatiua*.

Their *Dogmata*, their *ordinances*, or *constitutions*, did symbolize in many things with *Pythagoras* his; where they doe agree therefore, my purpose is first to name *Pythagoras* his, and then to proceed on with the *Essenes*. They follow thus.

^b *Aul. Gell. l. i. c. 10.*
Il. Laert. in Pythag.
Koivā. τὰ φίλων
ἵδ.

^c *Ioseph. l. 18. c. 2.*

The ^b *Pythagoreans* professed a communion of goods: So the *Essenes*, ^c they had one common purse or stocke, none richer, none poorer than other; out of this common treasury euery one supplied his owne wants without leaue, and administred to the necessities of others: only they might not releue any of their kindred without leaue from their ouerseers. They did not buy or sell among themselves, but each supplied the others wants, by a kinde of commutative bartring: yea liberty was granted to take one from another what they wanted, without exchange. They performed offices of seruice mutually one to another, for mastership and seruice cannot stand with communion of goods: and seruants are commonly iniurious

to the state of their masters, according to that saying of R. Gamaliel, ^d *He that multiplieth servants, multiplieth theeues.* When they trauelled, besides weapons for defence, they tooke nothing with them; for into whatsoeuer Citie or Village they came, they repaired to the Fraternity of the Essenes, and were there entertained as members of the same. And if we doe attentively reade *Iosephus*, we may obserue that the Essenes of euery Citie ioyned themselves into one common Fraternity, or College; euery College had two sorts of officers: 1. *Treasurers*, who looked to the common stocke, prouided their diet, appointed each his taske, and other publique necessities. Secondly, *Others who entertained their strangers.*

2. *The Pythagoreans shunned pleasures.* ^e *So did the Essenes:* to this belongeth their auoiding of oyle, which if any touched vnawares, they wiped it off presently.

3. *The Pythagoreans garments were white:* ^f *So were the Essenes white also,* modest not costly: when once they put on a suit, they neuer changed till it was torne or worne out.

4. *The Pythagoreans forbade oaths.* ^g *So did the Essenes,* they thought him a noted lyar, who could not be beleued without an oath.

5. *The Pythagoreans had their Elders in singular respect.* ^h *So had the Essenes:* the body, or whole company of the Essenes, were distinguished, ⁱ *into foure ranks or orders,* according to their Senioritie, and if haply any

^d מרבח עבדים
מרבח גזל
Marbe gnabadim,
Marbe gezal.
Pinke Abothe c. 1.

^e Iustin. lib. 20.
^f Ioseph. de bello
lib. 2. c. 12.

^g Suidas. It. Aelian.
de varia hist. l. 12.
cap. 32.
^h Ioseph. de bello
lib. 2. cap. 12.

ⁱ Laert. in vita
Pythagorae.
^k Philo Iudaeus.

^j Suidas, It. Laert.
tius.
^k Ioseph. de bello
lib. 2. cap. 12.

of the superiour rankes, had touched any of the inferiour, he thought himselfe polluted, as if he had touched an *Heathen*.

^a Suidas.

^o Philo de vita contemplatiua.

^v Lactius in vita Pythag.

^q Ioseph. Antiq. lib. 13. cap. 2.

6. The Pythagoreans dranke ^a water. So did the ^o Essenes onely water, wholly abstaining from wine.

7 The Pythagoreans used ^r Diocles ^a & ^q Joseph, Inanimate sacrifices: So did the ^q Essenes: they sent gifts, to the Temple, and did not sacrifice, but preferred the vse of their holy water before sacrifice, for which reason the other Jewes forbade them all access vnto the Temple.

^a Suidas.

^r Ioseph. Antiq. lib. 13. cap. 9.

8. The Pythagoreans ascribed ^r all things to Fate or Destiny. So did the ^r Essenes. In this Aphorisme all three Sects differed each from other. The Pharises ascribed some things to Fate, other things to mans Free-will. The Essenes ascribed all to Fate, nothing to mans Free-will. The Sadduces wholly denied Fate, and ascribed all things to the Free-will of man.

^a Quinquenne hoc silentium à Pythagora auditoribus suis indictum vocabant ^q & ^q quidiam, à colubendo sermone.

ⁿ Laertius in Pythagora.

ⁿ Drusius de trib. sect. l. 4.

9. The Pythagoreans the ^r first five yeares were not permitted to speake in the schoole, but were initiated per *quinquennale silentium*, ^a and not vntill then suitered to come into the presence or sight of Pythagoras. To this may be referred the Essenes silence as Table straightly obserued, so that *Decem simul sedentibus, nemo loquitur in uis nonem*. ⁿ Drusius renders it, that ten of them sitting together, none of them spake without leaue obtained of the nine. When any did speake, it was not their custome to interrupt him with words, but by nods of the head,

head, or beckonings, or holding their finger, or shaking their heads, and other such like dumbe signes and gestures, to signifie their doubtings, disliking, or approuing the matter in hand. And to the time of silence amongst the *Pythagoreans*, that it must be for siue yeeres, may be referred the initiation of the *Essenes*, for amongst them none were presently admitted into their *societie* with full liberty, but they vnderwent foure yeeres of triall and probation. The first yeere they receiued *Dolabellam*, *Perizoma*, & *vestem albam*, a spadle with which they digged a conuenient place to ease nature, a paire of breeches, which they vsed in bathing or washing themselves; a white garment, which especially that sect affected. At this time they had their commons allowed them, but without, not in the common dining hall. The second yeere they admitted them to the participation of holy waters, and instructed them in the vse of them. Two yeeres after, they admitted them in full manner, making them of their corporation, after they had receiued an oath truly to obserue all the rules and ordinances of the *Essenes*. If any brake this oath, an hundred of them being assembled together expelled him, vpon which expulsion commonly followed death within a short time, for none hauing once entred this order, might receiue almes or any meate from other; and themselves would feed such a one only with distastefull herbes, which wasted his body, and brought

1 Ioseph. de bello
lib. 2, cap. 12.

it very low; sometimes they would re-admit such a one being brought neere vnto death; but commonly they suffered him to die in that miserie.

^a Philo item Ioseph. 10. *The Essenes^a worshipped toward the Sun rising.*

^a Ioseph. de bell. l. 2. cap. 15. 11. *The Essenes bound themselves in their oath, to^a preserve the names of Angels: the phrase implieth a kinde of worshipping of them.*

^b Ioseph. ibid. 12. *They were above all others strict in the observation of the^b Sabbath day; on it they would dresse no meat, kindle no fire, remoue no vessels out of their place, no nor ease nature.*
^c Philo de vita contemplat. *Yea they obserued ἡσυχαστικὴν ἡσυχαστικὴν, enerie^c seuenth weeke a solemne Pentecost, seven Pentecosts every yeere.*

13. *They abstained from mariage, not that they disliked mariage in it selfe, or intended an end or period to procreation, but partly in warinesse of womens intemperance, partly because they were perswaded that no woman would continue faithfull to one man. This auoiding of mariage is not to bee vnderstood generally of all the Essenes, for they disagreed among themselves in this point. Some were of the opinion before noted: others married for propagation. Nihilominus autem cum tanta ipsi moderatione conueniunt, ut per triennium excplorent valetudinem faminarum, & si constanti purgatione apparuerint idonea partui, ita eas in matrimonium asciscunt. Nemo tamen cum pregnant concumbit, ut ostendant quod nuptias non volup-tatis*

tatis, sed liberorum causa inierunt. Thus the latter sort preserved their sect by the procreation of children: The former sort preserved it by a kinde of adoption of other mens children, counting them as neere kinsmen; and tutoring them in the rules of their owne discipline, as *Iosephus* witnesseth. ^d *Plinie* addeth also, that many other of the *Jewes* when they began to be stricke in yeeres, voluntarily ioynded themselves vnto them, being moued thereunto, either because of the variable state and troubles of the world, or vpon consideration of their own former licentious courses, as if they would by this meanes exercise a kinde of penance vpon themselves.

^d *Plin. hist. lib. 8. cap. 17.*

Concerning the beginning of this Sect, from whom, or when it began, it is hard to determine. ^e Some make them as ancient as the *Rechabites*, and the *Rechabites* to haue differed onely in the addition of some rules and ordinances from the *Kenites*, mentioned *Iudg. 1. 16.* And thus by consequence the *Essenes* were as ancient as the *Israelites* departure out of *Egypt*; for *Iehro, Moses* father in law, as appeareth by the text, was a *Kenite*: But neither of these seemeth probable. For the *Kenites* are not mentioned in Scripture as a distinct Order or Sect of people, but as a distinct family, kindred, or nation, *Numb. 24. 21.* Secondly, the *Rechabites*, they neither did build houses, but dwelt in tents, neither did they deale in husbandrie, they sowed no seed, nor planted vineyards,

^e *Serapim Trile. ref. lib. 3. cap. 9.*

ⁱ *Ioseph. antiq. l.*
18. c. 2.
² *Ios. Scaliger in*
Tribere. c. 23.

^h *Ioseph. lib. 13.*
cap. 19.

ⁱ *Ioseph. lib. 13.*
cap. 9.

^k *Philo lib. Quod*
omnis probus. pag.
678.

nor had any, *Ier. 35. 7.* The *Essenes* on the contrary, they dwelt not in tents, but in houses; ⁱ and they imployed themselves especially in husbandrie. One of the ² *Hebrew Doctors* saith, that the *Essenes* were *Nazarites*; but that cannot be, because the law inioyned the *Nazarites* when the time of the consecration was out, to present themselves at the doore of the *Tabernacle* or *Temple*, *Num. 6.* Now the *Essenes* had no access to the *Temple*. When therefore, or from what Author this Sect tooke its beginning, is vncertaine. The first that I finde mentioned by the name of an *Essene*, was one ^h *Judas* who liued in the time of *Aristobulus* the sonne of *Ioannes Hyrcanus*, before our *Sauours* birth about one hundred yeeres: howsoeuer the Sect was of greater antiquitie; ⁱ for all three, *Pharises*, *Sadduces*, and *Essenes*, were in *Ionathans* time, the brother of *Judas Maccabaeus*, who was fiftie yeeres before *Aristobulus*. Certaine it is that this Sect continued vntill the daies of our *Sauour*, and after; for *Philo* and *Iosephus* speake of them, as liuing in their time. What might be the reason then, that there is no mention of them in the *New Testament*? I answer: First, the number of them seemeth not to haue been grear, in *Philo* and *Iosephus* his time, ^k about foure thousand, which being dispersed in many Cities, made the faction weake, and haply in *Ierusalem* when our *Sauour* liued, they were either few, or none. Secondly, if we obserue histories, wee shall finde them peaceable and quiet,

quiet, not opposing any, and therefore not so liable to reprove as the *Pharises* and *Sadduces*, who opposed each other, and both ioyned against *Christ*. Thirdly, why might they not as well be passed over in silence in the *New Testament*, (especially containing themselves quietly without contradiction of others) as the *Rechabites* in the *Old Testament*, of whom there is mention onely once, and that obliquely, although their Order continued about 300. yeeres, before this testimonie was given of them by the *Prophet Ieremie*, for betwene *Iehu* (with whom *Ionadab* was coetanean) and *Zedekiah*, Chronologers obserue the distance of so many yeeres. Lastly, though the names of *Essenes* bee not found in Scripture, * yet wee shall finde in *Saint Pauls* Epistles many things reprov'd, which were taught in the schoole of the *Essenes*. Of this nature was that aduice given vnto *Timothie*, 1 *Tim.* 3. 23. *Drinke no longer water, but vse a little wine.* Again, 1 *Tim.* 4. 3. *Forbidding to marry, and commanding to abstaine from meats, is a doctrine of Devils: but especially, Coloss. 2.* in many passages the *Apostle* seemeth directly to point at them. Let no man condemne you in meat and drinke, *verse 16.* Let no man beare rule over you, by humbleness of minde and worshipping of *Angels*, *Verse 18.* *in vsuall*, why are yee subiect to ordinances? *Verse 20.* The *Apostle* vseth the word *vsuall*, which was applied by the *Essenes* to denote their *Ordinances*, *Aphorismes*, or *Con-*

* Vide Chemnic.
exam. conc. Tri-
dent. part. quart.
p. 123.

stitutions. In the verse following he gives an instance of some particulars. *Touch not, taste not, handle not*; *verse 21*. Now the Junior company of *Essenes* might not *touch* their *Seniors*. And in their diet, their taste was limited to bread, salt, water and hyssop. And these ordinances they undertooke, *ὅτι πρὸς σπουδῇ*, saith *Philo*, for the love of wisdom; but the Apostle concludeth, *vers. 23*. That these things had only, *ἀλλ' οὐ σπουδῇ*, a shew of wisdom. And whereas *Philo* termeth the religion of the *Essenes*, by the name of *ἑκούσιον σέβειον*, which word signifieth *religious worship*, the Apostle termeth in this same verse, *ἰδεύουσαν σέβειαν*, *Voluntary religion*, or *Will-worship*: yea, where he termeth their doctrine, *πατέρον παραδοξίαν*, a kinde of *Philosophie* received from their forefathers by tradition, *Saint Paul* biddeth them beware of *Philosophy*, *vers. 8*.

We formerly observed two sorts of *Essenes*; *Practicks*, and *Theoricks*, both agreed in their *Aphorismes*, or *Ordinances*; but in certaine circumstances they differed.

1. The *Practicks* dwelt in the Cities; The *Theoricks* shunned the Cities, and dwelt in gardens, and solitary Villages.

2. The *Practicks* spent the day in manuell crafts, keeping of sheepe, looking to Bees, tilling of ground, &c. they were *τεχνίται*, *Artificers*; The *Theoricks* spent the day in meditation, and prayers, whence they were by a kinde of excellencie, by *Philo* termed, *ἱερωὶ*, *Suppliants*.

3. The

3. The *Practicks* had euery day their dinner and supper allowed them; the *Theoricks* onely their supper.

4. The *Practicks* had for their commons, euery one his dish of Water-gruel, and bread; The *Theoricks* onely bread and salt: if any were of a more delicate pallar than other, to him it was permitted to eat hyssop; their drinke for both, was common water.

Some are of opinion that these *Theoricks* were *Christian Monkes*, but the contrary appeareth, for these reasons:

1. In that whole booke of *Philo*, concerning the *Theoricks*, there is no mention either of *Christ*, or *Christians*, of the *Euangelists*, or *Apostles*.

2. The *Theoricks* in that booke of *Philo's*, are not any new Sect of late beginning, as the *Christians* at that time were, as is clearely evidenced by *Philo* his owne words. First, in calling the doctrine of the *Essenes*, *μυστικὴ φιλοσοφία*, *A Philosophy deriued vnto them by tradition from their fore-fathers*. Secondly, in saying, *Habent priscorum commentarios, qui huius sectæ auctores, &c.*

3. The inscription of that booke, is not onely, *ἡ ἐκείνων διακονία*, but also, *ἡ ἐκείνων*: Now *Philo* elsewhere calleth the whole Nation of the *Jewes*, *ἡ ἐκείνων φύσις*, which argueth that those *Theoricks* were *Jewes*, not *Christians*.

^b *Philo in principio lib. de legat. ad Caium.*

CHAP. XIII.

Of the Gaulonites, and the Herodians.

Other factions there were among the *Jewes*, which are improperly termed *Se&ts*. Of these there were principally two. 1. *Gaulonites*. 2. *Herodians*. The *Gaulonites* had their names from one *Judas*, who ^a sometimes was called *Judas Gaulonites*, ^b sometimes *Judas Galileus*, of whom *Gamaliel* speaketh, *Acts* 5. 37. After this man arose up *Judas of Galile*, in the dayes of the tribute. The tribute here spoken of, was that, made by *Cyrenius*, sometimes called *Quirinius*, the name in Greek is one and the same, but differently read by Expositors. This *Cyrenius* was sent from *Rome* by *Augustus*, into *Syria*, and from thence came into *Judaea*, where *Coponius* was *President*, and there he raised this tax, which taxation is vnderstood by some confounded with that mentioned, *Luke* 2. 1. Both were raised vnder *Augustus*, but they differed. First, this was only of *Syria* and *Judaea*; that in *Saint Luke* was vniuersall of the whole world. Secondly, this was when *Archelaus*, *Herod's* sonne, was banished into *Vienna*, hauing reigned nine yeares; that vnder *Herod the Great*: whence there is an observable emphasis, in that *Saint Luke* saith, it was the *first* taxing, hauing reference vnto this *second*. ^d The occasion of this faction was thus: When

^a 1 *Joseph. antiq. lib.*^b 18. cap 1.^c *Joseph. lib. 1. 18. c. 2.*^d *Joseph. loco superius citato.*

When *Cyrenius* leauied this tax, and seized vpon *Archelaus Herods* sonnes goods, then arose this *Judas* opposing this tribute, and telling the people, that tribute was a manifest token of seruitude, and that they ought to call none *Lord*, but onely him who was *Lord of Lords*, the God of heauen and earth. Whence those that adhered vnto him, were called *Gaulonita*: they were also called *Galileans*.^e It was their blood that *Pilat* mixed with their sacrifices, *Luke* 13.1. For *Pilat* had not authoritie ouer the nation of the *Galileans*. The ^f reason of this mixture is thought to be, because the *Galileans* forbad sacrifices to be offered for the *Roman Empire*, or for the safety of the *Emperor*, whereupon *Pilat* being incensed with anger, slew them, whiles they were ^g sacrificing. To this faction belonged those murderers termed *Sicarij*, mentioned *Act*. 21.38.

^e *Occumenius*,
Act. 9. 37. 41.
Theophyl. *Act*. *Luc*.
13. 1.
^f *Theophyl.* *Act*. *in*
Luc. 13.

^g *Ioseph. lib. 7. de*
bello cap. 28. pag.
985.

Concerning the *Herodians*, those that number them among *Heretiques*, make the heresie to consist in two things. First, in that they tooke *Herod* the Great for the promised *Messias*, because in his reigne, he being a stranger, the *Scepter* was departed from *Judah*, which was the promised time of the *Messiah* his coming. Secondly, they honoured him with superstitious solemnities, annually performed vpon his birth day. Of *Herod* his birth-day the *Poet* speaketh——

Cum
Herodis venere dies, vnctaque fenestram

Disposita pinguem nebulam vomere lucerna,

L

Portantes

*Portantes violas, rubrumque amplexa catinum,
Canda natat thynni, tumet alta fidelia vino.*

Perf. Sat. I.

Now whether this latter may be referred to *Herod* the Great, I much doubt, because I finde not any author among the ancients to speake of *Herod* the Great his birth day : It was another *Herod*, *Tetrarch* of *Galile*, otherwise called *Antipas*, whose birth day, we reade celebrated *Marke* 6. 21. The former point, that the *Herodians* receiued *Herod* as their *Messiah*, though it hath ^h many graue Authors auouching it, yet ⁱ others iustly question the truth thereof; for if the *Herodians* were *Jewes*, (as most thinke) how then could they imagine, that *Herod* a stranger, could be the *Messiah*, seeing that it was so commonly preached by the *Prophets*, and knowne vnto the people, that the *Messiah* must be a *Jew* borne, of the tribe of *Judah*, and of the house of *Dauid*?

Others say, ^k that the *Herodians* were certaine flatterers in *Herod* his Court, varying and changing many points of their religion with *Herod* their King.

To omit many other coniectures vtterly improbable, I incline to *Saint Hierome*, whose opinion is, ^l that the *Herodians* were those, who stood stiffely for tribute to be paid to *Cesar*. It concerned *Herod*, who at first receiued his Crowne from *Cesar*, to further *Casars* tribute, not onely in way of thankfulnessse, but also in way of policie, to preuent a possible deposing
or

^h Epiph. heres. 10.
& Theophylact.
Matth. 22. 16. &
alij plures.
ⁱ Hieronym. Matt.
22. 17.

^k Theodor. Bery.
Matt. 22. 16.

^l Hieronym. Matt.
22. 17.

or disceptring, for it was in *Cæsars* power to take away the Crowne againe, when pleased him. Now in respect that *Herod* sought to kill *Christ*, and the *Herodians* with the *Pharises* tooke counsell against him, vnto this our *Sauiour* might haue reference, saying, *Mark.*

8. 15. Beware of the leauen of the
Pharises, and of the leauen of
Herod, viz. of their conta-
gious doctrine, his
foxlike subtil-
ties.

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THE SECOND BOOKE treateth of Places.

CHAP. I.

Their Temple.

WHen the *Israelites* came out of *Egypt*, *Moses* was commanded to build a *Tabernacle* for the place of *Gods* publique worship. Afterward when they were settled in the promised Land, then *Salomon* was commanded to build a *Temple*.

These two shadowed the difference betwene the *Jewes Synagogue*, and the *Christian Church*. The *Tabernacle* was moueable, and but for a time; The *Temple* fixed, and permanent: the state of the *Jewes* vanishing, to continue in their generations; the state of *Christians* durable, to continue vnto the worlds end. More principally it shadoweth forth the state of the

Church militant here on earth, and *triumphans* in heauen: vnto both the *Prophet Dauid* alludeth; Lord who shall *sojourne* in thy *Tabernacle*? Who shall *rest* in *thine holy mountaine*? *Psal.* 15. 1.

There were in the same tract of ground three hills, *Sion*, *Moria*, and mount *Caluary*. On *Sion* was the Citie and Castle of *Dauid*, on *Moria* was the *Temple*, and on mount *Caluarie* *Christ* was crucified. ^a But all these three were generally called by the name of *Sion*, whence it is, that though the *Temple* were built on *Moria*, yet the Scripture speaketh of it commonly as if it were on mount *Sion*.

^a Guebrard, in
Chronog. lib. 1. An-
no Mundi 3146.

In the *Temple* there are these three things considerable: 1. The *Sancta Sanctorum*, the *Holy of Holies*, answerable to our *Quire* in our *Cathedrall Churches*. Secondly, the *Sanctum*, the *Sanctuary*, answerable to the *body* of the *Church*. Thirdly, the *Atrium*, the *Court*, answerable to the *Church-yard*.

In the *Holy of Holies* there were the golden *Censer*, and the *Arke* of the *Testament*, *Hebr.* 9. 4.

^b Sunt qui illud et
apud Apostolum
Heb. 9. 4. referunt
ad tñm ornatum, ut
dicant in taberna-
culo secundo, quod
appellent Sancta
Sanctorum, fuisse
urnam mannae, &
virgam Aaronis,
tabulosque federe,
videl. urnam &
virgam ante Ar-
cam (ita Moyses
Kaisers 210. 1.)
tabulas autem in
Arca.

In ^b the *Arke* there were three things: 1. *The pot of Manna*; 2. *Aarons rod that budded*; 3. *The Tables of the Testament*, *Heb.* 9. 4. Thus they were in *Moses* his time, but afterward in the daies of *Salomon* only the *Tables* of the law were found in the *Arke*, *1 King.* 8. 9.

The couer of this *Arke* was called *ιακείον*, the *Propitiatory*, or *Mercy seat*, because it covered and

and hid the law, that it appeared not before God to plead against man. It was a type of *Christ*, who likewise is termed *πασις*, our *Propitiatory*, *Rom. 3. 25.* and *ἱλαστήριον*, our *propitiation*, *1 Iohn 2. 2.* At each end of the *Mercy seat* stood a golden *Cherub*, each *Cherub* stretched forth his wings, and from betweene them as from an *Oracle*, God gaue his answer, *Exod. 25. 22.* Hence it is, that the *Lord* is said to sit betweene the *Cherubims*, *Psal. 99. 1.* The positure of the *Cherubims* was such, that their faces were each towards the other, but both looking downe towards the *Mercy seat*; they fitly shadowed out the people of the *Jewes*, and *Christians*, both looking toward each other, but both expecting saluation in *Christ* onely.

In the *Sanctuary*, there was the *incense altar* in the middle, and the table, with the twelue loaves of shewbread on it, on the one side, and the candlesticke on the other. The incense altar was a type of our prayers, *Psal. 141. 2.* And that this Altar must bee once euery yeere sprinkled with the blood of the sacrifice by the high *Priests*, *Exod. 30. 10.* it teacheth that our very prayers, except they be purified by the blood of *Christ*, they are vnauaileable before God. The twelue loaves were a type of the twelue *Tribes*, and the candlesticke a type of the word of God. In them all wee may see the necessitie of both ordinances required, *Prayer* and *Preaching*, if wee would bee presented acceptable vnto the *Lord*: The *Candle-*
sticke,

sticke, was a type of *Preaching*; *Incense*, of *Praier*.

In *Moses* his *Tabernacle*, there was but one *table* and one *candlesticke*: in *Salomons Temple*, there were ten *Tables*, and ten *Candlesticks*; as likewise in the *Court* of the *Tabernacle*, there was but one *brazen Lauer*, in the *Court* of the *Temple* there were ten, and another great vessel wherein the *Priests* washed; in the *Tabernacle* there were but two *Silver Trumpets*, in the *Temple* there were an *hundred and twentie Priests sounding Trumpets*.

The *Courts* of the *Temple* at first were but two, *Atrium Sacerdotum*, the *Priests Court*; and *Atrium populi*, the *Peoples Court*.

In the *Priests Court*, were the *brazen Altar* for sacrifices, and the *Lauer* for the washing, both of the *Priests*, and the sacrifices. The *Lauer*, and the *Altar* situated in the same court, signified the same as the *water* and *bloud* issuing out of *Christs* side, namely, the necessary concurrence of these two graces in all that shall be saved, *Sanctification*, and *Iustification*: *Sanctification* intimated by the *Lauer* and *Water*: *Iustification* by the *Altar*, and *bloud*.

The Court for the Priests, and *the Court for the people*, * were separated each from other, by a wall of three *Cubits* high.

The *Court for the people* was sometimes called the *outward Court*, sometimes the *Temple*, sometimes *Salomons Porch*, because it was built about with porches, into which the people retired

retired in rainy weather, it had *Solomons* name, either to continue his memory, or because the porches had some resemblance of that porch which *Solomon* built before the *Temple*, 1 *Kings* 6. 3. *Iesus* walked in the *Temple*, in *Solomons* porch, *Iob.* 10. 23. All the people ran vnto the porch, which was called *Solomons*, *Act.* 3. 11. That is, this *outward Court*.

In the midst of the *peoples Court* *Solomon* made a brazen scaffold for the *King*, 2 *Chron.* 6. 13.

This *Court* for the people went round about the *Temple*, and though it was one entire *Court* in the dayes of *Solomon*, yet afterward it was diuided by a low wall, so that the men stood in the inward part of it, and the women in the outward. This diuision is thought to haue beene made in *Iehosaphats* time, of whom wee read, that he stood in the house of the *Lord*, before the *new Court*, 2 *Chron.* 20. 5. that is, before the *womens Court*.

There was an ascent of fifteene steps or staires betweene the *womens Court*, and the *wens*, ^d vpon these steps the *Lewites* sung those fifteene *Psalmes* immediatly following the one hundred nineteenth, vpon each step one *Psalm*, whence those *Psalmes* are entituled *Psalmi graduales*, *Songs of degrees*.

In the *womens Court* stood their *Treasure*, or *almes box*, as appeareth by the poore widowes casting in her two mites into it, *Luke* 21. 1. In *Hebrew* it is termed קרבן *Korban*, the chest of

M

oblations.

^d R. David Kimchi *Psal.* 120.

oblations, the word signifieth barely an *oblation* or *offering*, and accordingly *Saint Luke* 21.4. saith, they all haue their superfluities cast *into the offerings*, that is, into the *Korban*, or *chest of offerings*. In Greeke it was termed *χορηλακίον*, whence commeth the *Latine* word *Gazophylacium*, *A Treasury*. That set vp by *Iehoiada*, 2 *King*. 12.9. seemeth to haue beene different from this, and to haue beene extraordinary, only for the repairing of the *Temple*, for that stood beside the *Altar* in the *Priests Court*, and the *Priests*, not the parties that brought the gift, put it into the *Chest*. Sometimes the whole *Court* was termed *Gazophylacium*, *a Treasury*. These words spake *Iesus* in the *Treasury*, *Ioh* 8. 20. It is worth our noting that the *Hebrew* word צדקה *Tsedaka*, signifying *almes*, signifieth properly *Iustice*; and thereby is intimated, that the matter of our *almes* should be goods iustly gotten; and to this purpose they called their *almes box* קופה של צדקה *Kupha Schel Tsedaka*, the *Chest of iustice*, and vpon their *almes box* they wrote * this abbreuiature, מביא *A gift in secret pacifieth anger*, *Prou.* 21.14.

* Buxtorf. de ab-
breu. in מביא

† Ioseph. lib. 2. con-
tra Apion. p. 1066.

In *Herods Temple* there were † *four Porches*, the meaning is *four Courts*, one for the *Priests*, another for *men*, another for *women*, and a fourth for such as were *uncleane by legall pollutions*, and *strangers*. This outmost *Court* for the *uncleane* and *strangers*, was separated from the *womans Court*, with a *stone wall* of three *Cubits* high, which wall was adorned with certain

certaine pillars of equall distance, bearing this inscription: *Let no stranger enter into the Holy place.*

The Temple at *Ierusalem* was thrise built, First, by *Solomon*: Secondly, by *Zerobabel*: Thirdly, by *Herod*. The first was built in seven yeeres, *1 Kings* 6. 37. The second in 46. yeeres: It was begunne in the second yeere of *King Cyrus*, *Ezra* 3. 8. It was finished in the ^hninth yeere of *Darius Hystaspis*. The yeeres rise thus,

| | | |
|--|----|-----------|
| Cyrus reigned | 30 | } Yeeres. |
| Cambyses | 08 | |
| It was finished in the yeere of <i>Darius Hystaspis</i> | 09 | |

One yeere deducted from *Cyrus* his reigne, there remaine 46.

Herods Temple was finished in ⁱeight yeeres. It is greatly questioned among *Diuines*, of which Temple that speech of the *Iewes* is to be vnderstood, *John* 2. 20. *Fortie and six yeeres was this Temple a building*: Many interpret it of the second Temple, saying, that *Herod* did only reaire that, not build a new: but these disagree among themselues in the computation, and the Scripture speaketh peremptorily, that the house was finished in the sixth yeere of the reigne of *King Darius*, *Ezr.* 6. 15. and *Iosephus* speaketh of *Herods building a new Temple, plucking downe the old.* ^kIt seemeth therefore more probable, that the speech is to be vnderstood of *Herods Temple*, which though it were but eight yeeres in building, yet at this time when

ε Μηδεις αλλοθεν
λιν εντρε τω αγιω
και εννοειται εν τοκοι
sanctum transire a-
lienigena non de-
bet. Ioseph. de bel.
lib. 6. cap. 6.

^h Ioseph. Antiq. lib.
11. cap. 4.

ⁱ Ioseph. Antiq. lib.
15. cap. vii.

^k Vid. Hospinian.
de Orig. Temp. 3.

¹ Vide supputa-
tionem Functianam
anno 3947.

this speech was vsed, it had stood precisely *for-
tise six yeeres*,¹ for so many yeeres there are pre-
cisely betweene the eighteenth yeere of *Herods*
reigne (at which time the *Temple* began to be
built) and the yeere of *Christ his Baptisme*, when
it is thought that this was spoken, all which
time the *Temple* was more and more adorned,
beautified, and perfected, in which respect it
may be said to be so long building.

The ancient men are said to weepe, when
they beheld the second, because the g'ory
thereof was farre short of *Solomons*, *Exr. 3. 12*.
It was inferiour to *Solomons Temple*; First, in
respect of the building, because it was lower
and meaner. ^m Secondly, in respect of the ves-
sels, being now of brasle, which before were of
pure gold. Thirdly, in respect of five things,
lost and wanting in the second *Temple*, al which
were in the first. First, there was wanting the

^m Hospinian. ex
Talmudistis de O-
rig. Templ. cap. 3.

^a D. Kimchi in
Hagg. 1.8. Eadem
scribit Rabbi Sola-
mon ibid.

^m *Arke of God*; Secondly, *Vrim and Thummim*,
God gaue no answer by these two, as in former
times; Thirdly, *Fire*, which in the second *Tem-
ple* neuer descended from heauen to consume
their burnt offerings, as it did in the first:
Fourthly, the glory of *God* appearing betweene
the *Cherubims*, this they termed שכינה *Scheci-
na*, the habitation, or dwelling of *God*, and here-
unto the *Apostle* alludeth, In him dwelleth the
fulnesse of the God-head *bodily*, *Coloss. 2. 9*. *Bo-
dily*, that is, not in clouds and ceremonies, as
betweene the *Cherubims*, but *essentially*. Lastly,
the *Holy Ghost*, namely, enabling them for the
gift

gift of *Prophecie*; for betweene *Malachie* and *Iohn the Baptist*, there stood vp no *Prophet*, but only they were instructed *per filiam vocis*, which they termed *בת קול Bath-Kol*, an *Echo from heauen*, and this was the reason why those disciples, *Act. 19. 2.* said, We haue not so much as heard whether there be an *Holy Ghost*.

Here it may be demanded how that of the *Prophet Haggai* is true; *The glory of this last house shall be greater than the first, Hag. 2. 10.* I answer, *Herods Temple* which was built in the place of this, was of statelier building than *Solomons*, and it was of greater glory, because of *Christ* his preaching in it.

Herods Temple was afterward so set on fire by *Titus* his souldiers, ° that it could not be quenched by the industrie of man : P at the same time the Temple at *Delphi*, being in chiefe request among the Heathen people, was vtterly ouerthrowne by earthquakes and thunderbolts from heauen, and neither of them could euer since be repaired. The concurrence of which two miracles euidently sheweth, that the time was then come, when *God* would put an end both to *Jewish Ceremonies*, and *Heathenish Idolatrie*, that the Kingdome of his Sonne might be the better established.

° Genezard. Chro.
l. 2. anno Christi 69.
P Theodoret. l. 3. ca.
11. Sozomenus lib.
5. cap. 19, 20, 21.

CHAP. II.

*Their Synagogues, Schooles, and Houses
of Prayer.*

THe word *Synagogue* is from the Greeke συναγωγη, *to gather together*, and it is applied to all things whereof there may be a collection, as συναγωγὴ γαλακτός, *copia lactis*, συναγωγὴ πολιέων, *collectio eorum qui sunt ad bellum necessaria*. God standeth in *synagoga Deorum*, in the assembly of Iudges; but *Synagogues* are commonly taken for houses dedicated to the worship of God, wherein it was lawfull to pray, preach, and dispute, but not to sacrifice. In Hebrew it was called בית הכנסת *Beth Hachneseth*, the house of Assembly. The Temple at Jerusalem, was as the Cathedrall Church; The *Synagogues*, as petty Parish Churches belonging thereunto.

Concerning the time when *Synagogues* began, it is hard to determine. It is probable that they began when the Tribes were settled in the promised Land: The Temples being then too farre distant for those, which dwelt in remote places, it is likely that they repaired vnto certaine *Synagogues* in stead of the Temple. That they were in *Davids* time appeareth; They haue burnt all the *Synagogues of God* in the Land, *Psalm*. 74. 8. And *Moses* of old time had in euery City, them that preached him, being read in the *Synagogues* euery Sabbath day, *Act*. 15. 21.

In

In *Hierusalem* there were * foure hundred eighty *Synagogues*, beside the *Temple*, partly for *Jewes*, partly for *strangers*; one for strangers was called the *Synagogue of the Libertines*, *Act. 6.9.* Whence it had that name, whether from the *Romane Libertines*, such as had serued for their freedome, being opposit to the *Ingenni*, those that were free-borne (for many of those *Libertines* became *Profelytes*, and had their ^b *Synagogues*) or whether it were from ^c *Lubar*, signifying an *high place* (for as their *Temple*, so their *Synagogues* and *Schooles* were built on hills and *high places*) because it is said, *Prou. 1.21.* *Wisdom callet in high places*; I leaue to the iudgement of the Reader.

Out of *Ierusalem*, in other Cities and Prouinces were many *Synagogues*: there were *Synagogues* in *Galile*, *Matt. 4.23.* *Synagogues* in *Damascus*, *Act. 9.2.* *Synagogues* at *Salamis*, *Act. 13.5.* *Synagogues* at *Antiochia*, *Act. 13.14.* Yea their tradition is, that ^d *Wheresoeuer ten men of Israel were, there ought to be built a Synagogue.*

Their *Synagogues* had ^e many inscriptions: ouer the gate was written that of the *Psalme 118.20.* *This is the gate of the Lord, the righteous shall enter into it. In the wals these, and the like sentences; Remember thy Creator, and enter into the house of the Lord thy God in humilitie. And, Praier without attention, is like a body without a soule. And, Silence is commendable in time of Praier.*

As the *Courts* of the people before the *Temple*,

* *Sigonius de rep. Hebr. lib. 2. cap. 8.*

^b *Philo in legat. ad Caium.*

^c *Vide Tremel. Act. 6.9.*

^d *Maimon, in Tephilla. c. 11. §. 1.*

^e *Buxtorf. de abreniatur. pag. 73. 181. 174.*

Temple, were distinguisht by a wall into two roomes, the one for men, the other for the women: so in the *Synagogues*, the women were separated from the men, [†] by a partition of lattice, or wire-work.

[†] *Ta'mid in Tract. Suta cap. ult. vide Buxtorf. Synag. c. 9. pag. 140.*

In the *Synagogues* the *Scribes* ordinarily taught, but not only they, for *Christ* himselfe taught in them, &c. He that gaue libertie to preach there, was termed *ἀρχισυναγωγος*, *The Ruler of the Synagogue*. There was also a *Minister* who gaue the booke vnto the *Preacher*, and receiued it againe, after the text had beene read. *Christ* closed the booke, and gaue it againe to the *Minister*, *Luke* 4. 20. This is probably him whom they called *שליח צבור* *Sheliach Tfibbur*, the *Minister*, or *Clerke of the Synagogue*.

Their *Schooles* were different from their *Synagogues*. *Paul* hauing disputed for the space of three moneths in the *Synagogue*, because diuers beleeued not, but spake euill of that way, he departed from them, and separated the disciples, disputing daily in the *Schoole of one Tyrannus*, *Act.* 19. 8, 9, 10.

Their *Schoole* sometimes is called *בית Beth* an *house* simply, as appeareth by that saying, *8 Octodecim res de quibus contentio fuit inter domum Sammai, & domum Hillel, ne Elias quidem abolere posset.* Those eightene matters controuerfed betweene the *house* of *Sammai*, and the *house* of *Hillel*, *Elias* himselfe could not decide: that is, betweene their two *Schooles*. Sometimes it is called *בית המדרש Beth hamidrash*,
an

⁸ *Drusius de tribus fest. l. 2. c. 10.*

an house of subtil and acute exposition. Here points were more exactly and punctually discussed, than in the *Synagogue*, or *Temple*; whence they held it a profounder place for exposition, than the *Temple*: To this purpose tend those sayings, ^h *They might turne a Synagogue into a Schoole, but not a Schoole into a Synagogue, for the sanctitie of a Schoole is beyond the sanctitie of a Synagogue.* And that growth from *vertue*, to *vertue*, *Psalm. 84. 7.* * they interpret, a kinde of *promotion or degree*, in remouing from their *Temple* to their *Schoole*. In their *Temple*, their Sermons were as it were *Ad populum*; in their *Schooles*, *Ad clericum*.

^h Maimon Tephil.
lib. 1. c. 1. §. 14.

* Paraphrasi Chal.
in hunc locum.

As they had *Synagogues*, so likewise *Schooles*, in eu.ry Citie and Prouince, and these were built also vpon hils. There is mention of the hill *Moreh*, *Judges 7. 1.* that is, the *Hill of the Teacher*.

The *Masters* when they taught their *Schollers*, were said to *giue*; *Giue vnto the wise*, and hee will be wiser, *Prov. 9. 9.*

The *Schollers* when they learned any thing, were said to *receiue* it: Heare my sonne and receiue my words, *Prov. 4. 10.* Hence is that of the *Apostle*, This is a true saying, and by all meanes worthy to be receined, *1 Tim. 1. 15.* that is, *learned*: the like phrascs of speech are in vse among the ^l *Latines*.

i. D. si grane non
est. Hor. lib. 2. Sa-
tyr. 8.
Sed tamen iste De-
us qui sit, da Tylerc
nibu. Virg. Bucol.
Accip. nunc Dana-
um iudiciu. --
Virg. Aenid. 1.

Whether their *Oratories*, or places of prayer called *Prosencha*, were different places from their *Schooles* or *Synagogues*, I haue not yet learned.

^k Epiphani. *Ton 2.*
lib. 3. cap. 80.

^l *Berz Act. 16. 13.*
^m *Philolind de vita*
Mosis, p. 530.

^o *R. Inda in lib.*
Musar. vide Drac.
prat. Matth. 6. 5.

^o *Qua sequere*
Proseucha? Lumen.
Sat. 3.
^p *Caminius de locis*
N. Testam. c. 5.
p. 38.

ned. That some of these were without the *Citie*, that proueth nothing, for so might *Synagogues*, and *Schooles* too. *Epiphanius* treateth of these ^k *Oratories*, but there he speaketh not one word to shew the lawfulnessse of ciuill busi-
nesses to be done in them : could that be pro-
ued, a difference would easily be shewen. Some
say they were ^l *Synagogues*, others ^m *Schooles*.
Of this *house of praier*, mention is made *Acts*
16. 13. in which *Saint Paul* sate downe and
spake vnto the women, which gesture intima-
teth rather preaching than praying : true, all
gesture was in vse for praier, standing, kneel-
ing, sitting; *Abraham* stood before the Lord, *Gen.*
18. 22. that is, he prayed. The *Publican* stood a
farre off and prayed, *Luke 18. 13.* whence by way
of prouerbe they said, ⁿ *Sine stationibus non sub-*
sisteris mundus, Were it not for standing, the
world could not stand. *Steuens* kneeled, *Acts 7.*
60. *Dauid* sate before the Lord, and said, *2 Sam.*
7. 18. yet sitting, when the speech is to the peo-
ple, not to the Lord, implieth preaching, not
prayer. It is probable that as at the gate of the
Temple, so at the gate of these *Oratories*, the
poorer sort of people assembled to expect
almes, whence some vse the word ^o *Proseucha*,
to signifie an *Hospitall*.

The ^p *Talmudists* taxed the peoples negli-
gence in prayer, saying, they vsed three sorts
of *Amen*, & all faultie. A *faint Amen*, when they
prayed without fernencie. A *hastie Amen*, when
they said *Amen* before the prayer was done. A

laxie

laie Amen, when they pronounced it at length, as if they were asleepe, diuiding the word *A-men*. The first they termed יְהוֹמָה *Iethoma*, *pupillum*. The second חֶטּוּפָה *Chetupha*, *Sur-reptitium*. The third קֶטְרֵגָה *Ketugna*, *Señtile*, *quasi in duas partes sectum per oscitantiam*.

CHAP. III.

Of the Gates of Ierusalem.

THe Gates of the whole circuit of the ^a wall about *Ierusalem* were nine: *The* ^a *Sheindler. Pen-*
Sheepe-gate, Nehem. 3. 1. This was neere *tagiot.*
the *Temple*, and thorow it were led the *sheepe* which were to be sacrificed, being washed in the poole *Bethesda* neare the Gate. *The Fish-gate, Nehem. 3. 3.* before this *Iudas* is thought to haue hanged himselfe. ^b Some thinke that these two Gates, and likewise the *Horse-gate, Nehem. 3. 28.* were so called, because they were in manner of three seuerall *Market places*, and at the one Gate, *sheepe*, at the other, *fish*, and at the third, *horses* were sold. The *Old-gate* was so called, because it was supposed to haue remained from the time of the *Iebusites*, and not to haue beene destroyed by the *Assyrians*, it was neere *Calvary*, and without this Gate *Christ* was crucified. Concerning the other Gates little is spoken.

^b *Stukius comiu.*
lib. 2. cap. 11.

o R. Iudai in l. Mu-
fir. v. d. Drufij
prateru. Joan. 9.
32.

Touching the gates of the *Temple*, there were two of principall note, both built by *Solomon*, the one for those that were new married; the other for mourners and excommunicate persons. The mourners were distinguished from the excommunicate persons, by hauing their lips couered with a skirt of their garment: none entered that gate with their lip vncovered, but such as were excommunicate. Now the *Israelites* which on the *Sabbath* dayes sate betweene those gates, said vnto the new married, *He, whose name dwelleth in this house, glad thee with children*; vnto the mourner, *He, which dwelleth in this house, glad and comfort thee*; vnto the excommunicate, *He, which dwelleth in this house, moue thy heart to hearken to the words of thy fellowes.*

Among the *Jewes*, the gates were places of chiefest strength, so that they being taken, or defended, the whole Citie was taken or defended: and they were chiefe places of *iurisdiction*, for in them, *Judges* were wont to sit, and to decide controuerfies: hence proceeded those phrases: *The gates of hell shall not preuaile against &c.* And *Thy seed shall possesse the gates of his enemies.*

CHAP. IV.

Of their Groves, and high Places.

THe ancient *Heathens* did not only not build *Temples*,^a but they held it utterly vnlawfull so to doe. The reason of this might be because they thought no *Temple* spacious enough for the *Sunne*, which was their chiefe *God*. Hence came that saying, ^b *Mundus uniuersus est Templum Solis*; *The whole world is a Temple for the Sunne*. Moreouer, they thought it vnfit to straiten, and confine the supposed infinitenesse of their fancied *Deities*, within wals, and therefore when after times had brought in the vse of *Temples*, yet their *God Terminus*, and diuers others of their *Gods* were worshipped in *Temples openroofed*, which were therefore called *templa*; This I take to be the reason, why they made choise of *hills*, and *mountaines*, as the conuenientest places for their *Idolatrie*. These *consecrated hills*, are those *high places*, which the *Scripture* so often forbids. Afterwards, as the number of their *Gods* increased; so the number of their *consecrated hills* was multiplied, from which their *Gods* and *Goddesses* tooke their names, as *Mercurius Cyllenius*, *Venus Erycina*, *Iupiter Capitolinus*. At length to beautifie these *holy hills*, the places of their idolatrous worship, they beset them with trees, and hence came the *consecration of Groves*, and *Woods*, from which

^a *Hosin. de Orig. Templ. p. 1.*

^b *Alex. ab Alex. lib. 2. cap. 22.*

* *Populus Alceide*
gratissima, vitis I-
accho,

Formosa myrtus
Veneri, sua Laurea
Pombo.

Virg. Eclog. 7.
* *Plin. Nat. Hist.*
lib. 16 cap. 44.

* *Maximus Tyrinus*
Serm. 38. fol. 225.
edit. Stegb.

their Idols many times were named. * At last, some choise and select trees, began to be consecrated. * Those French Magi, termed *Dryada*, worshipped the *Oake*, in Greeke termed *Αἰξ*, and thence had their names. The *Etrurians* worshipped an *Holme tree*: And * amongst the *Celta*, a tall *Oake* was the very Idoll, or Image of *Iupiter*.

Among the *Israelites*, this Idolatry began vnder the *Judges*, *Othniel*, and *Ehud*, *Judg. 3. 7.* and at the last it became so common in *Israel*, that they had peculiar *Priests*, whom they termed *Prophets of the Grove*, *1 King. 18. 19.* and *Idols of the Grove*, that is, peculiar *Idols*, vnto whom their Groves were consecrated, *2 King. 21. 7. 2 Chro. 15. 16.* As *Christians* in the consecration of their Churches, make speciall choise of some particular *Saints*, by whose names they call them, as *Saint Peters Church*, *Saint Pauls*, *Saint Andrews*, &c. So they consecrated their Groves vnto particular *Idols*, whence in prophane Authors we reade of *Diana Nemorensis*, *Diana Arduenna*, *Albunea Dea*, all receiuing their names from the Groves in which they were worshipped: yea the Idoll it selfe is sometimes called by the name of a Grove: *Iosiah brought out the Grove* from the house of the Lord, *2 King. 23. 6.* It is probable, that in this Idoll was pourtrayed the forme and similitude of a Grove, and thence was called a Grove, as those siluer similitudes of *Dianæ Temple*, made by *Demetrius*, were termed *Temples of Diana*, *Act. 19. 24.*

CHAP. V.

Their Cities of Refuge.

THese places of *Refuge*, appointed by God, differed from those of *Hercules*, and *Romulus*, and other *Heathens*; because God allowed safetie onely to those, who were guiltlesse in respect of their intention: but the others were common Sanctuaries, as well for the guilty as the guiltlesse. If any man did fortuitously, or by chance kill another man, in such a case liberty was granted vnto the offender to flie; at first vnto the *Altar*, for refuge, as is implied by that text of Scripture, If any man come presumptuously vnto his neighbour, to slay him with guile, thou shalt take him from mine *Altar*, *Exod. 21.14*. Yea wee may coniecture this custome of refuge, to haue continued in force alwayes by the practice of *Isaiah*, *1 King 2.28*. Notwithstanding, lest the *Altar* might be too farre distant from the place, where the fact might be committed, it is probable, that therefore God ordained certaine *Asyla*, or *Cities of refuge*, which for the same reason, are thought to haue beene^a equally distant one from the other in *Canaan*. These Cities were in number six; *Bezer* of the *Reubenites* Country; *Ramoth* in *Gilead* of the *Gadites*; and *Golan* in *Baschan*, of the *Manassites*: These three *Moses* separated beyond *Jordan*, *Dent. 4.41.43*.

^a R. Salm. Iaribi
Dent. 19.3.

The

The other three appointed by *Ioshua*, in the Land of *Canaan*, were *Cadesh* in *Galile* in Mount *Naphtali*; *Schechem* in *Ephraim*; and *Kirath-arba* (which is *Hebron*) in the mountaine of *Iudah*, *Ioshua* 20.7. Three other Cities of like nature, God promised the *Israelites*, vpon condition of their obedience, after their coasts were enlarged, but it seemeth that disobedience hindred the accomplishment thereof, for Scripture mentioneth not the fulfilling of it.

Concerning these Cities, the *Hebrewes* note from these words, *Thou shalt prepare the way*, *Deut.* 19.3. That the *Senate*, or *Magistrates* in *Israel*, were bound to prepare the wayes to the *Cities of Refuge*, and ^b to make them fit, and broad, and to remoue out of them all stumbling blocks and obstacles; and they suffered not any hill or dale to be in the way, nor water-streames, but they made a bridge ouer it that nothing might hinder him that fled thither. And the bredth of the way to the *Cities of Refuge*, was not lesse than two and thirty Cubits, and at the partitions of the wayes, they set vp in writing, *Refuge, Refuge*: that the man-slayer might know and turne thitherward. On the fifteenth of the moneth *Adar*, or *February*, euery yeere, the *Magistrates* sent out messengers to prepare the wayes.

Furthermore it was provided, that two or three wise men should bee employed, to perswade the *Auenger of blood*, if haply he did pursue

^b Maimon. in *Rothsch.* cap. 8. § 5.

sue the manslayer on the way, that he should offer no violence, vntill the cause were heard and examined. The manner of examination was thus, the Consistorie or Bench of *Iustices* who liued in that quarter, where the murder was committed, ^c placed the partie, being brought backe from the *Citie of Refuge*, in the Court or iudgement Hall, and diligently enquired and examined the cause, who if he were found guiltie of voluntary murder, then was he punished with death, but if otherwise, the fact were found casuall, then did they safely conduct the partie backe againe to the *Citie of Refuge*; where he enioyed his libertie, not onely within the wals of the City, but within certain territories and bounds of the City, being confined to such and such limits, vntil the death of the high *Priest*, that was in those daies, at what time it was lawfull for the offender to returne and come into his owne Citie, and vnto his owne house, euen vnto the City from whence he fled, *Isa. 20. 6.* By this meanes the offender, though he was not punished with death, yet hee liued for the time a kinde of exile for his owne humiliation, and for the abatement of his wrath, who was the *Auenger of blood.*

^d The *Areopagita* had a proceeding against casuall manslaughter, not much vnlike, punishing the offender *ἀποστασία*, with *an yeeres banishment*: why the time of this exilement was limited to the death of the High *Priest* at that time, is not agreed vpon by Expositors.

O

But

^c Paul. Fag. Num.
35. 6.

^d *Masius in Ios.*
cap. 20.

But it is most probably thought, that the offender was therefore confined within that Citie, as within a prison, during the High Priests

• Masius ibid.

life,* because the offence did most direct-

ly strike against him, as being a-

mongst men *ἀρχιερεως, ac prim-*

ceps sanctitatis, The

chiefe God on

earth.

THE



THE
THIRD BOOKE
TREATETH OF DAYES
and Times.

CHAP. I.

Their Dayes, Houres, Weekes, and Yeeres.



Efore wee treat of
their Feasts; it will
be needfull by way
of Preface, to vn-
derstand somewhat
cōcerning the diui-
sions of their *Daies*,
Houres, *Weekes*, &c.

Their^e Day was
two-fold: *Naturall*,

containing *day and night*, and consisting of 24.
houres: or *Artificiall*, beginning at *Sun-rising*,
and ending at *Sun-set*. Of this is that, *Are there*
not twelue houres in the day? *Ioh. 11. 9.*

The *Naturall* day was againe two-fold, *Ciuill*, a *working day*, which was destined for ciuill busineses and workes: this began at *Sunne rising*, and held till the next *Sunne rising*, *Matth. 28. 1.* or *Sacred*, a Festiuall or Holy-day, destined for holy exercises: this began at *Sunne set*, and continued till the next *Sunne set*.

Their night was diuided into foure *quarters*, or *greater houres*, termed foure *watches*, each watch containing three *lesser houres*. The *first* they called *Caput uigiliarum*, the beginning of the watches, *Lament. 2. 19.* The *second*, was the *middle watch*, *Iudg. 7. 19.* not so termed, because there were only three watches, as ^a*Drusius* would perswade, but because it dured till *midnight*: The *third watch* began at *midnight*, and held till three of the clocke in the morning. If he come in the *second*, or *third Watch*, *Luke 12. 38.* The *last*, called the *morning Watch*, *Exod. 14. 24.* began at three of the clocke, and ended at six in the morning. In the *fourth Watch* of the night, *Iesus* went out vnto them, *Matth. 14. 25.* These *Watches* also were called by other names, according to that part of the night which closed each watch. The *first* was termed *βραδερναι*, *The Euen*. The *second* *μεσσηνικη*, *Midnight*. The *third*, *κροταλίζουσα*, *Cock-Crowing*. And the *fourth* *εωσφορος*, *The Dawning*. Yee know not when the Master of the house will come, at *Euen*, or at *Midnight*, or at *Cock-crowing*, or at the *Dawning*, *Mark. 13. 35.*

The day was likewise diuided into foure *quarters*, as appeareth by the Parable of the *Labourers*

bourers hired into the Vineyard, *Mat. 20.* The *first quarter* began at six of the clocke in the morning, and held till nine. The *second quarter* ended at twelue of the clock. The *third quarter* at three in the afternoone. The *fourth quarter* at six of the night. The first quarter was called the *third heure*, *vers. 3.* The second quarter the *sixth heure*, *vers. 5.* The third quarter the *ninth heure*, *vers. 5.* The last quarter the *eleventh heure*, *vers. 6.*

Where note, that the three first *quarters*, had their names from that heure of the day, which closed the quarter (for they began the count of their lesser houres, from six a clock in the morning, and our 6, 7, 8, 9, 10, 11, 12. 1, 2, 3, 4, 5, 6. was their 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12.) onely the last was called the *eleventh heure* by our *Sauour Christ*; whereas among the common people, it either was called, or should haue beene called by proportion with the rest, the *twelfth heure*; to intimate vnto vs, that though *God* in his mercy accept labourers into his vineyard *eleuen houres* of the day, yet he seldom calleth any at the twelfth, for that is rather an heure to discharge seruants, than to admit new.

Some Expositors finding mention of the dawning of the day in this Parable, *verse 1.*

They reckon the *four quarters* of the day

diei diuise, in hoc potissimum illarum error consistit, quod horam primam faciunt, non inueniunt, horam undecimam inueniunt, excludunt tamen, nihil à mente Euangelistarum magis alienum, quam ut in ægeia, vertere iur hora prima dei, que in illorum scriptis sonat quartam nostri vigiliam. Vid. Tolet. in Ioan. cap 19. Annotat. 8.

Erant autem primæ ternariis à primæ usque ad tertiam, & dicebatur prima hora, secundus erat à tertia, usque ad sextam, & dicebatur hora tertia, tertius erat à sexta usque ad nonam, & dicebatur sexta; quartus à nona usque ad undecimam que erat undecima, & dicebatur nona. Resoluit hanc opinionem Toletus, recipiam licet à multis receptionem (ut ipse ait) quoniam de undecima cuius meministi parabola, aliam apud hos silentium. Iure capolint à te Toletus qui excludunt undecimam, constanter tamen asserenda est contra te quadripartita

after this manner, *Hora prima, Hora tertia, Hora sexta, Hora nona*. Where first they erre, in taking the *Dawning* of the day for the *first houre* of the day; for ~~as~~ *the Dawning*, signifieth the *last quarter of the night*, called the *Morning watch*. Secondly, they erre, in making the *last quarter of the day* to be the *ninth houre*, for what then shall become of the *eleuenth houre*, mentioned in the same Parable?

By this diu sion of the day into these foure quarters, or greater houres, the *Euangelists* are reconciled touching our *Sauours Passion*. Hee was crucified at the third houre, *Mark. 15. 25.* *Saint Iohn* intimateth his examination before *Pilat*, to haue beene *Hora quasi sexta: About six a clocke, Ioh. 19. 14.* In the first place vnderstand by his crucifying, not his *hanging on the crosse*, which was not till the sixth houre, *Luke 23. 44.* nor his *expiration*, which was not till the ninth houre, *Marke 15. 34.* but his *examination vnder Pilat*, at which time the people cried out, *Crucifie him, Crucifie him*; and then the third and sixth houre will easily be reconciled, for these two houres immediatly following one another, what was done on the third houre, might truly bee said to be done about the sixth.

Lastly, this sheweth that the houres among the *Iewes* were of two sorts: some lesser, of which the day contained twelue: others greater, of which the day contained foure, as hath beene aboue shewen: the lesser are termed
houres

houres of the day, are there not twelue houres in the day? *Iohn* 11. 9. The greater some terme *houres of the Temple*, or *houres of praier*: *Peter* and *Iohn* went vp into the *Temple*, at the ninth *houre of Prayer*, *Act.* 3. 1. But in truth there are but three houres of praier, *the third, the sixth, and the ninth*. * *The third* instituted by *Abraham*, the *sixth* by *Isaac*, and the *ninth* by *Jacob*. The *third* *houre* the *Holy Ghost* descended vpon the *Apostles*, *Act.* 2. 15. About the *sixth*, *Peter* went vp to the house top to pray, *Act.* 10. 9. At the *ninth* *Peter* and *Iohn* went into the *Temple*, *Act.* 3. 1.

* *Drusius* in praetor. *Act.* 3. 1. Non fuisse ultra tres horas precationis in die apud Iudeos clare testatur *Dionid Kijacki*.

From these greater houres of the day and night, the *Canonick houres* in vse in the *Romane Church*, had their beginning; ^a each *Canonick* *houre* containeth three lesser houres, so that in the whole night and day, there are eight *Canonick houres*. At six of the clocke in the euening began the first, and that is termed *Hora vespertina*, or *vespertinum* simply (*officium* being vnderstood) their *Vespertine*. At nine of the clocke at night began the second, and that is termed *Completorium*, their *Completory*. At midnight began the third, *Nocturnum*, their *Nocturne*. At three of the clocke in the morning, being their *Matutinum*, their *Matines*. The *Canonick* houres for their day-seruice were named, *Hora prima, tertio, sexta, nona*. Their first *houre* began from six of the clocke in the morning, and held till nine; the third from nine till twelue; the sixth from twelue till three; the ninth from three till six at night.

^a *Vid Bellarm de lonis oper. in part. lib. 1. cap. 20.*

The

The Diall in vse among the ancient *Jewes*, differed from that in vse among vs: theirs was a kind of staires, the time of the day was distinguished *not by lines*, but by *steps*, or *degrees*, the shade of the Sunne euery halfe houre moued forward to a new *degree*. In the Diall of *Ahaʒ*, the *Sunne* went backe ten *מעלות*, *Magnoloth*, *Magnoloth*, *degrees*, or *steps*, not *lines*, *Isai.* 38. 8.

Their weekes were two-fold: the one was *ordinary*, consisting of *seuen dayes*: the other *extraordinary* and *Propheticall*, consisting of *seuen yeeres*, *Dan.* 9. 24. The first is termed *Hebdomas diaria*, a *weeke of dayes*: the second, *Hebdomas annalis*, a *weeke of yeeres*.

The *Hebrews* at first measured their moneths according to the course of the *Sunne*, whence they are called *Menses Selares*: and then euery moneth consisted of thirtie dayes. The waters preuailed from the seuenteenth day of the second moneth, *Gen.* 7. 11. vnto the 17. day of the seuenth moneth, *Gen.* 8. 4. that is, full five moneths. If we will number the dayes, they were an hundred and fiftie, *Gen.* 7. 24. Whereby it appeareth, that euery moneth contained full thirtie dayes. After the *Israelites* departure out of *Egypt*, then they measured their moneths by the course of the Moone; they are termed *Menses Lunares*: they contained either thirty daies, and then they were called *Menses pleni*, full moneths: or twentie nine dayes, and then they were called *Menses gani*, *Deficient moneths*.

The *Sunne* exceedeth the *Moone*, in her course
eleuen

eleuen dayes, * hence every third or second yeere, one moneth was inserted. Now because the twelfth moneth in the *Hebrew kalendar* was called *Adar*, hence when a moneth was inserted, the last was called *Yeadar*, the second *Adar*.

Before their captiuitie in *Babylon*, they counted their moneths without any name, according to the number. The *First*, *Second*, *Third moneth*, &c. After their returne from *Babylon*, they called them by these names:

| | | | |
|---|--------------------------|---|-------------------------|
| 1. <i>Nisan</i> , it was also called אביב, <i>Abib</i> , which signifieth an <i>eare of corne</i> , in this moneth Barly began to be eared. | They answered to part of | 1 | { March. Aprill. |
| 2. <i>Iyar</i> , it was also called ירי which signifieth <i>beautie</i> , then the trees began to be beautified with buds and blossomes. | | 2 | { Aprill. May. |
| 3. <i>Sinan</i> . | | 3 | { May. Iune. |
| 4. <i>Thamuz</i> . | | 4 | { Iune. Iuly. |
| 5. <i>Ab</i> . | | 5 | { Iuly. August. |
| 6. <i>Elni</i> . | | 6 | { August. September. |
| | | | 7. <i>Tisri</i> , |

* *Vid. Kalendarium Hebraicum Mansleri pag. 62.*

| | | | |
|--|--------------------------|----|------------|
| 7. <i>Tisri, otherwise called Ethanim.</i> | They answered to part of | 7 | September. |
| 8. <i>Marche suan, it was al- so called Bnl.</i> | | 7 | October. |
| 9. <i>Cisleu.</i> | | 8 | October. |
| | | 8 | November. |
| | | 9 | November. |
| | | 9 | December. |
| | | 10 | December. |
| 10. <i>Tebeth.</i> | 10 | 10 | January. |
| 11. <i>Schebeth.</i> | | 11 | January. |
| 12. <i>Adar.</i> | | 11 | February. |
| <i>Veadar.</i> | | 12 | February. |
| | 12 | 12 | March. |
| | | | |

† Εὐ μὴν Ἰδ-
 ῑππερ δὴ μὴ ἰσθὶ
 μακροδύτων ἀγρο-
 νία γὰρ μὴ σπαραγμὶ
 ἔστω Ἐβραίων ἡ τῶ
 γὰρ Αἰγυπτίων ἡ ἰ-
 νιαῖος ἡ τῶν Ἀνα-
 τολικῶν. μὴ ὡ-
 σθὲς ἡ τῶν Ῥωμαίων
 ἡ Ἰανουάριος.
 μὴ ὡς ἡ τῶν Ἑλλήνων
 τῶν ἰσθμίων ἡ Ἰανου-
 αρίου. Ioseph. Antiq.
 l. i. c. 4. Menes spo-
 nitur ἡ τῶν Ἀντωνίων
 pro ἡ τῶν Ἀντωνίων,
 quimensis erat solus
 secundus apud He-
 braeos, sicut & Di-
 es apud Macedo-
 nes.

Before their comming out of *Egypt* they began their yeere in the moneth *Tisri*, and thus they continued it alwayes after for ciuill affaires, for their date of buying, selling, their *Sabbaticall yeeres*, yeeres of *Iubile*, &c. After their comming out of *Egypt*, they began their yeere in the moneth *Nisan*, and so continued it for the computation of their greater feasts.

CHAP. II.

Of their Feasts.

BEfore wee descend to their particular *Feasts*, first we will see the manner of feasting in generall. Their ordinary meales as they were not many in a day, so neither were they costly. They were called ^a *Aruchoth*, which word

^a ארוחת
 ארוחת *Ifer*
 facere, significat
 viaticum.

word signifieth properly, such fare as trauellers and wayfaring men vse on their iourneyes. The word is vsed, *Jerem. 40. 5. So the chiefe steward gaue him viſtailes, and a reward, and let him goe,* likewise, *Prou. 15. 17. Better is a dinner of greene herbs, where loue is.* The extraordinary and more liberall kinde of entertainment by way of feasting, was commonly called ^b *Mischae*, from their liberall drinking at such meetings. There was also another kinde of feasting, wherein they made merry together, eating the remainders of their sacrifices; this they termed ^c *Chag*. From this custome of hauing a feast at the end of their sacrifices, the *Christians* of the *Primitive Church* instituted their *loue feasts* to ^d succeed the *Lords Supper*: In both these greater and more solemne feasts, there were some Ceremonies vsed by them as *preparatorie to the Feast*; others in their *gining shankes*; others in their *gesture at Table*.

The ceremonies preparatorie were principally these three. 1 *Salutation*. 2 *Washing the feet of the guests*. 3 *Pouring oyle on them*.

Their *Salutations* were testified either by words, or some humble gesture of the bodie. By words, and then these were the vsuall formes. *The Lord be with you*, or *The Lord blesse you*, *Ruth* 2. 4. From the last of these, *blesing* is often taken in Scripture for saluting. If thou meet any, ^e *blesse him not*, and if any *blesse thee*, answer him not againe, saith *Elisba* to *Gehazi*, *2 King. 4. 29*. The sense is as our *English* renders it, *Salute*

^b מִשְׁכֵּה *Com-
muniu, Campota-
tio. Dixit. r. a potan-
do, sine bibendo ut
Graec. οὐρανός,
ab altera eius parte.
c* חַג, *Festum, ce-
lebris solennitas, a
radice חָג. Fe-
stum celebrant.
d* *Christi.* 1 *Cor.*
11. *Hoc autem pra-
ecipio.*

^e *Tertul. lib. 4. ad
hebr. Ma con.*

bim not. Sometimes they said, *Peace be vnto thee; Peace be vpon thee; Goe in peace*, and such like: *When ye come into an house, salute the same; and if the house be worthy, let your peace come vpon it, but if it be not worthy, let your peace returne to you*, *Matth.* 10. 12, 13. By *gesture*; their *salutations* were signified sometimes by *prostrating the whole bodie*; sometimes by *kissing the feet*, *Luke* 7. 38. commonly by an *ordinary kisse*. *Moses* went out to meet his father in law, and did obeysance and *kissed him*, *Exod.* 18. 7. Moreouer *Ioseph* *kissed* all his brethren, and wept vpon them, *Gen.* 45. 15. This *Saint Paul* calleth, an *holy kisse*, *1 Cor.* 16. 20. *Saint Peter*, A *kisse of charitie*, *1 Pet.* 5. 14. *Tertullian* calleth it, *Osculum pacis*, A *kisse of peace*. These were *kisses* which a *Cato* might giue, and a *Vestall* receiue: Of this sort the *Jewes* had ^b three kindes. 1. A *kisse of salutation*, which hath beene specified by some of those former instances. 2. A *kisse of valediction*; Wherefore hast thou not suffered me to *kisse* my sons and my daughters, *Gen.* 31. 28. 3. A *kisse of homage*; the word signifieth a *kisse of state or dignitie*, but it was to testifie their *homage*, and acknowledgement of their *Kings* soveraigntie. Then *Samuel* tooke a viall of Oyle, and powred it vpon *Sauls* head, and *kissed* him, *1 Sam.* 10. 1. And vnto this they referre that in the second *Psalme*, *Kisse the Sonne lest he be angrie*. These *salutations*, howsoever they were such as were vsed mutually, sometimes in their meetings abroad vpon the way, yet were they such

^a Xenophon. de institut. Cyr. lib. 1. pag. 17. lib. 3. p. 113.

^b Tertull. de orat. cap. 14.

^c V. d. Drusium ad diffin. liora loca, Exod. cap. 12.

¹ נשיקות פריקים. Neshiko. b pharukim, Oscula propinquorum.

² נשיקות פרישת נeshiko. b phar shuth, Oscula separationis.

³ נשיקות גדולה. Neshiko. b gedole, Oscula magnitudinis.

such as were vsed also in their entertainment, as clearly appeareth by many of those fore-quoted examples.

The second *Ceremonie preparatory* was ⁱ *washing their feet*. And the man brought the men vnto *Iosephs* house, and gaue them water, and they did *wash their feet*, *Gen. 43. 24*. This office was commonly performed by seruants, and the meanest of the family, as appeareth by our *Sauour Christ*, who to leaue an example of humility behind him, *washed his Disciples feet*, *Iohn 13. 5*. And *Abigail*, when *Dauid* tooke her to wife, said, Behold let thine handmaid be a seruant, to *wash the feet* of the seruants of my Lord, *1 Sam. 25. 41*. For this purpose had they certaine vessells in readinesse, for such employments: that which our *Sauour* vsed, we translate a *Basin*, *Ioh. 13. 5*. He powred out water into a *Basin*. The word *κύβητος* there vsed, signifieth in generall a *washpot*, and is there vsed for that which in strict proprietie of speech, the *Grecians* termed *πλυντήριον*, (i.) A *washpot for our feet*: Some may here make the question, whence this water was powred? I see no inconuenience, if we say that there were vsually in their dining roomes greater vessells, from which they powred out into lesser, according as they needed, of which sort it is not improbably ^k thought, that those water-pots were, mentioned *Iohn 2. 6*. There were set there *six waterpots* of stone, after the manner of the *purifying* of the *Iewes*. By *purifying* there, vnder-

Lotio pedum ante d'scubium, non solum ludæis, sed Gentibus ipsis erat usitata: locus hic tunc est, hic accumbas, ferit aquam pedibus. Plinius Pers.

*x Sinapius lib. com-
uin.*

stand this complementall *washing* of which we treat: Now if we consider the washing of their hands, vsuall and commendable in it selfe, though superstitiously abused by *Scribes* and *Pharises*; and the washing of their feet before, and after meale (for our *Sanionr* washed his Disciples feet after supper) which second washing, the *Hebrewes* say it was in vse onely at the *Passcouer*, there must needs be vse of great store of water in their greater Feasts, and therefore no maruel, if many and capacious vessells stood in readinesse. Farther, we are to note, that as the office was seruile and base, so the vessell: which obseruation giueth light to that, *Psal.* 60. 8. *Moab is my Wash-pot*; that is, the *Moabites* shall be basely subiect vnto me, as the pot in which I *wash my feet*.

The third Ceremony preparatory, was *powring out of oyle*. A woman in the Citie brought an Alabaster box of ointment, and stood at his feet behind him weeping, and began to *wash his feet* with teares, and did wipe them with the haire of her head, and kissed his feet, and *annointed them with the ointment*, *Luke* 7. 37, 38. It was also powred *upon the head*, whence in the same place *Christ* challengeth the *Pharisee* which entertained him. *Nine head with oyle thou diddest not annoint*, *vers.* 46. *Psal.* 23. 5. *Thou annointest my head with oyle*.

After these ceremonies of preparation had beene performed, then they proceeded to *giuing shankes*. The Master of the house sitting downe

downe together with his guests, tooke a *cup full of wine* in his right hand, and therewith began his *consecration*, after this manner. ¹ *Blessed be thou O Lord our God, the King of the world, which createst the fruit of the vine.* Having said thus, hee first lightly tasted of the wine, and from him it past round the table. This grace or thanksgiving, they call ^m *Bircath haiajn*, the *blessing of the cup.* With this *Christ* himselfe seemeth to haue begun his supper; *He tooke the cup, and gave thanks, and said, Take this, and divide it among your selues, for I say vnto you, I will not drinke of the fruit of the vine, vntill the kingdom of God shall come, Luke 22. 17, 18.* After the *blessing of the cup,* the *master of the house* tooke the *bread,* which they did *Scindere*, but not *Abscindere*, lightly cut for the easier breaking thereof, but not cut in sunder, and holding this in both his hands, hee *consecrated* it with these words, *Blessed be thou, O Lord our God, the King of the world, which bringest forth bread out of the earth.* This *consecration of bread,* they termed, ^a *Bircath halechem.* After the *consecration,* hee *brake the bread,* (whence the *master of the house,* or he who performed these blessings in his stead, was termed ^a *Habosfeang* (i.) *the-breaker;*) the bread being broken, he distributed to euery one that sate at the table a morsell, which being done, then they began to feed vpon the other dishes that were provided. This rite of blessing both the cup and the bread, they obserued only in their solemne festiualls, otherwise they

ברוך אתה
י
אלהינו
מלך העולם
בורא פרי
הגפן
Benedictum fistu
Domine Deus no-
ster rex mundi, qui
creas fructum vi-
tis.
ברכת היין

ברכת
הלחם ⁿ *Bene-*
dicti orem panis.
Drusius in N.T.
part. altera, p. 78.
הברצע

o Non tam eorum
cuerant quam disci-
plinam. Tertul. A-
polog. c. 39.

ברכת
הצור

¶ Vid. P. Fag. in
pres. Hebr.

they consecrated the bread alone, and not the cup. In their feast time, they seasoned their meat with good conference, such as might either yeeld matter of instruction, or exercise their wits; which practise was also obserued in their *Christian lone* ° feasts. Of the first sort, was that parable proposed by our blessed *Saujour* at a feast, *Luke* 14. 7. Of the second, was *Sampsons* riddle, which he proposed vnto his companions, *Iudg.* 14. 12. At the end of the feast, they againe gaue thanks, which was performed in this mannner, either by the *master of the house* himselfe, or by some guest, if there were any of better note at the table: he taking a cup of wine in both his hands, began thus, *Let vs blesse him who hath fed vs with his owne, and of whose goodnesse we line*: then all the guests answered, *Blessed be hee, of whose meat wee haue eaten, and of whose goodnesse we line*. This *grace* they called ° *Bircath Hamazon*. ¶ And this is thought to be the cup wherewith *Christ* after Supper commended the mystery of his blood to his Disciples: after this, he which began the thankgiuing proceedeth; *Blessed be hee, and blessed be his name, &c.* annexing a longer praier, in which he gaue thanks; First, for their present food. 2. For their deliuerance from the *Egyptian* seruitude. 3. For the couenant of circumcision. 4. For the Law giuen by the ministry of *Moses*. Then he prayed that *God* would haue mercy, 1. On his people *Israel*, 2. On his owne City *Ierusalem*, 3. On *Sion* the tabernacle of

of his glory, 4. On the *Kingdome* of the house of *David* his anointed, 5. That he would send *Elias* the Prophet; Lastly, that he would make them worthy of the dayes of the *Messiah*, and of the life of the world to come.

This prayer being ended, then all the guests which sate at the table, with a soft and low voice, said vnto themselues in this manner; *Feare the Lord all yee his holy ones, because there is no penurie to those that feare him; the young Lions doe want and suffer hunger, but those that seeke the Lord want no good thing.* Afterward hee which began the thanksgiuing, *blessed the cup* in the same forme of words as he vsed at the first sitting downe; saying, *Blessed be thou O Lord God, the King of the world, which createst the fruit of the Vine:* And therewith hee dranke a little of the wine, and so the cuppe passed round the table. Thus they began and ended their feasts, with the *blessing of a cuppe*: this cup they termed, כוס הלל *Cos hillel*, *Poculum iherosol.* A cuppe of thanksgiuing: and both these cuppes are mentioned by *Saint Luke*, and which is worth our obseruation, the words of Consecration, whereby it was instituted, as part of the blessed Sacrament in the *New Testament*, were added only to the last cuppe. *This cuppe is the New Testament in my blood, which is shed for you.* After all this, they sung [†] *Hymnes* and *Psalmes*, which also was practised by our blessed *Saviour*, *Marke* 14. 26. So that howsoever he vsed not any superstitions, either then practised, or since added by after *Jewes* (as the drinke of

Q

soure

† Scalig. de emend.
Temp. lib. 6. p. 273

* *Moses Kotsenfs*
fol. 118. col. 1.

* *Sebastian. Mun-*
ster. *Matt. 26.*

* *Il. prec. Hebr. per*
Fagium editas.

* *four* cups of wine, * *or* the breaking of the bread with all ten fingers, in allusion to the ten commandements, &c.) yet in the beginning, and ending, wee see his practise sutable with theirs. If any desire a larger discourse of these blessings, noted out of the *Rabbines*, let him read * *P. Fagius* his Comment on *Deut.* 8. 10. from whom I haue borrowed a great part of what herein I haue deliuered. If any shall here object, that I seeme to make the *blef-sed Sacrament* of our Lords body and blood, a *Iewish ceremonie*, I answer no; For as a kinde of initiatorie purification by water, was vsed before by the *Iewes* of old, and no *Profelyte* was admitted into the Church of the *Iewes*, without this purification: yet it was no more a *Sacrament* to them, than *Circumcision* was to *Turks* and *Saracens*. Thus neither was breaking the bread *sacramentall* to the *Iew*, but then it became a *Sacrament*, when *Christ* said of it, This is my body. This cup is the *New Testament* in my blood, &c. *Luke 22. 19.* The *Iewes* could not say, The cup of blessing which we blesse, is it not the Communion of the blood of *Christ*? *1 Cor. 10. 16.*

The last thing considerable in their *Feasts*, is their *gesture*. In the dayes of our *Sauour*, it is * *apparent* that the gesture of the *Iewes* was such as the *Romanes* vsed. The table being placed in the middest, round about the table were certaine beds, sometimes two, sometimes three, sometimes more, according to the number of the guests; vpon these they laid downe

in

* *Voces quibus v-*
sunt Evangeliste
sonant accubitus
non sessionem; aia-
trisev, Luc. 22.
aiaxiidm, Matt.
26. Kaiaxiidm,
Luc. 14. aiaxi-
Sirai, Matt. 14.

in manner as followeth. Each bed contained three persons, sometimes foure, seldome or neuer more. If one lay vpon the bed, then he rested the vpper part of his bodie vpon his left elbow, the lower part lying at length vpon the bed: but if many lay on the bed, then the vppermost did lie at the beds head, laying his feet behinde the seconds backe: in like manner, the third or fourth did lie, each resting his head in the others bosome. Thus *John* leaned on *Iesus* bosome, *John* 13.23. This, first, is an argument of speciall loue towards him, whom the Master of the house shall take into his owne bosome, *John* hee was the beloued Disciple. Secondly, an argument of paritie amongst others, resting in one anothers bosome. Many shall come from the East and West, and shall sit downe with *Abraham*, and *Isaac*, and *Jacob*, *Matth.* 8.11. And where shall they sit? In *Abrahams* bosome, *Luke* 16.22. that is, they shall all sit at the same table, bee partakers of the same glorie. Thus *Christ* hee was in the bosome of his Father, *John* 1.18. that is, in the Apostles phrase, He thought it no robbetrie to be equall with his Father. Their tables were perfectly circular or round, whence their manner of sitting was termed * *Mesibah*, a sitting round; and their phrase of inuiting their guests to sit downe, was, sit round: Wee will not sit round vntill he come hither, *1 Sam.* 16.11. Againe, Thy children shall be like Oliue plants round about thy table, *Psalms.* 128.3. This custome of lying along vpon a bed, when they

* מִסִּבָּה *Dis-*
cubitus, cuius ra-
dix est סִבָּב, cir-
caminis, Ambiait.

^a Philo Iud. p. 398.

^b Vetusissimus mos
erat super lanatis
pellibus discumbere.
12.

Qui poterat pelles
addere, diues erat.
Ouid.

^c Tremelius Mat.
26. 20.

rooke their meat, was also in vse in *Ezekiels* time; Thou satest vpon a stately *Bed*, and a table prepared before it, *Ezek. 23. 41.* ^a And whether this were the custome of the ancient *Hebrews*, I leaue to be discuffed by others. But vnto this also doth *Amos* allude; They lay themselves downe vpon cloaths laid to pledge by euery Altar, *Amos 2. 8.* That is, the ^b garments taken to pledge they vse in stead of *Beds*, when at their Altars they eat things sacrificed to Idolls: Yea, the plucking off their shooes when they went to table, implyeth this custome of lying at the table, to haue beene very ancient. The plucking off their shooes seemeth to haue beene generally receiued, when they were in *Egypt*, for this cause is it, that they had a strict charge in eating the *Passeouer*, to haue their shooes on their feet for greater expedition. The reason why they vsually pluckt them off, was, for the cleane keeping of their Beds, on which they lay. Here seeing the rule of obseruing the *Passeouer* requireth that it should be eaten with their shooes on their feet, which argueth rather *standing* than *lying vpon a bed*: it may be demanded whether *Christ* transgressed not against the first institution thereof, in the manner of his sitting at the table? *Tremelius* answereth thus, and in my minde fully: ^c We must know, saith he, that *Exod. 12.* it was commanded after what manner, they ready to depart out of *Egypt*, should eat the *Passeouer* at that time, for the necessitie of that time so required,

quired, namely, an hasty eating thereof: But afterward in the Law, where it is commanded that this ceremony of the *Paschall* should be renewed every yeare, those words are not added. Wherefore all the *Hebrew Doctors*, both ancient and moderne, doe teach with one ioynt consent, that the commandement of *sprinkling the doore posts with bloud*, of *having on their shooes*, of *girding their loines*, of *taking staves in their hands*, and *eating the Lambe in haste*; did not extend it selfe to the generations following, but only to haue concerned that very night, wherein they departed out of *Egypt*:⁴ Yea, it was an ancient tradition amongst them, that when they did in after times eat the *Passeouer*, they would sit downe, or leane vpon a Bed, as our *Sanjour* and his Disciples did, in token of their deliuerance obtained.

⁴ Talmud. tract. de Paschate. vid. Tremel. loco superius citato.

The parties that gaue entertainment at their Feasts, were two. 1. ^a The *Master of the house*, 2. The *Master of the Feast*; They differed thus, the *Master of the house* was termed בעל הבית *Baal habeth* ^{id est Dominus} *Pater familias*. The *Master of the Feast* was termed בעל משה *Baal mische*, ^{אρχιτρίκλινος} *Triclinij Praefectus*; The *Master of the Feast* was the chiefe seruant attending the *Master of the house* in time of the feast. Others adde a ^b third sort whom they would haue to bee *Praefecti morum*; in Greeke they were termed ^{δυσκωτ}. Their office was thought to haue beene the inspection of the guests, that none should disorder themselues by drinking too much,

^a Vid. Casaubon. exercit. p. 278.

^b Gaudentius Brixianus. vid. Casaubon. ibid.

whence they were called *ἰσχυροὶ*, the eyes of the feast. Such kinde of officers were in vse in *Ahasuerus* his court, *Ester* 1.8. and likewise among the *Athenians*, but whether any such belonged vnto the *Jewes* is iustly doubted.

The ancient *Jewes*, they were both hospitall ready to entertaine, and also liberall in their entertainment; their hospitality is commended throughout the Scripture, though now it be growne out of vse amongst them, as appeareth by that prouerbiall speech concerning the entertainment of a friend: *That the first day he is Oreach, a guest: the second Toreach, a burden: the third, Barach, a runnagate.* Their liberalitie appeared by remembring the poore at their feasts, by sending them portions. *Send portions* vnto them for whom nothing is prepared, *Nehem.* 8.10. This was afterward practised by Heathens, who in their solemne feasts did not onely entertaine their guests for the present, but did also allow them certaine iunkets to carry away with them. These they termed *ἀπορίσματα*: and likewise vnto their friends who were absent, they sent portions, which they termed *μερίσματα*. This obseruation giueth light to that *Canon* in the *Laodicean Councell*, which forbiddeth *Christians* in their loue feasts, *μὴν αἶψαν, to send portions*, the reason of which prohibition, I conceiue to be threefold: First, That *Christians* might not symbolize with *Heathen* people. Secondly, That none presuming that their portions should be sent them, might

Atheniensi L.10.

אורח Hostes
טורח Onus
ברח Profugus
Buxtorf. Synag.
cap. 32. p. 493.

* *Moris erat veteribus in conuiuijs mercedas mittere absentibus amicis.*
Theophrastus cap.
ἡμεῖς μὲν ἡμετέρας.
Idem testatur Plut.
in Agestilo. ἡμετέρας
τοῖς φίλοις καὶ τῷ παρυσίῳ. Eiusdem morem Iudais in usu fuisse testatur sacra litera,
Nehem. 8.10.
ἡμετέρας μερίδας.

might absent themselves. Thirdly, That those present (especially the poorer sort as it often falleth out) might not be iniured, by hauing the best of their prouision sent away in such *portions*.

Here we may note for conclusion, that as the time of their supper was toward the eue-ning, and then they gaue greatest entertain-ment; So the time of their dinner was about the sixth houre of the day, that is, as we counr, about noone. Kill meat and make ready, for the men shall eat with me at *noone*, *Gen. 43. 16*. *Peter* went vp vpon the house to pray about the *sixth houre*, then waxed he an hungred, and would haue eaten, but whiles they made something ready, hee fell into a trance, *Acts 10. 9, 10*.

Moreouer wee may here note the difference betweene those *three cups* mentioned in Scripture, *ποτήριον τῆς εὐλογίας*, *1 Corinth. 10 19*. The *cup of blessing*, and this is applied to those feuerall cups vsed in their solemne feasts, because of those blessings or thanksgiuinges annexed. Secondly, *ποτήριον ὕψις παράκλησις*, *Ier. 16 7*. The *cup of consolation*, this was so called because it was sent by speciall friends in time of mourning, as intending by this drinking to put away sorrow and griefe from the mourner. Thirdly, *ποτήριον σωτηρίας*, *Psal. 116. 13*. The *cup of saluation*, this was vsed commonly after their *peace-offerings*, which were vowed in way of thankfulnessse for benefits obtained. Whence
the

the *Seventy Elders* commonly translate a *Peace-offering* *עֹלָה*, a *sacrifice of saluation*, or *saluation is selfe*.

CHAP. III.

Of their Sabbath.

THe word שַׁבָּת, *Schabbath*, from whence our *English* word *Sabbath* is deriued, signifieth *rest*, and is applied to all *solemne festiualls*. They polluted my *Sabbaths*, *Ezek. 20. 21*. That is, my *Feasts*. Sometimes it is applied to the *whole weeke*. *Ieiuno bis in Sabbato, I fast twice in the weeke*. Sometimes, and that most frequently, it is vsed for that *seuenth day* which *God* had set a part for his owne seruice. This last was holy, either by a simple holinesse which belonged vnto it, as was the *seuenth day*; or else by a double holinesse occasioned by some *solemne Feast* vpon the same day, and then it was called, *Sabbatum magnum*, *A great Sabbath*, *Iohn 19. 36*. For on that *Sabbath* day of which *Saint Iohn* speaketh, the *Feast of the Pasche*ouer happened that yeere.

The *weeke dayes* are termed by the *Hebrewes* יָמֵי עֹלָה, *Cholim*, *prophane dayes*, by the *Greekes* ἐργασίαι, *Working dayes*: but when they speeke of them altogether, τὸ μετὰ τὸν σαββατον, *the space of time betweene the two Sabbaths*.

* This was the time vpon which the *Gentiles* desired

* Saalig. de emend.
Pomp. lib. 6. p. 261.
Item Deza in hunc
locum.

desired to heare *Paul*, *Act.* 13. 42. In respect of the different degrees of holinesse on dayes, the *Sabbath day* is not vnfitly compared to a *Quene*, or rather to those whom they termed *Primarie wines*; other *Feast-dayes* to *Concubines*, or *halse-wines*; *working dayes* to *hand-maids*.

The *Sabbath* began at ^b six a clocke the night before, this the *Grecians* called *σάββατον* *sabbaton*, the *Hebrewes* * *Biath haschabbath*, the entrance of the Sabbath.

^b Scalig. de emend. Temp. l. 6. p. 169.

* באה השבת

The preparation to the Sabbath beganne at ^c three of the clocke in the after noone, the *Hebrewes* called this *ערב השבת* *Gnereb haschabbath*, the *Sabbath-ene*. By the ancient *Fathers* it was called ^d *cena pura*, the phrase is borrowed from *Pagans*, whose Religion taught them in their sacrifices to certaine of their *Gods* and *Goddeses*, to prepare themselves by a strict kinde of holinesse, at which time of their preparation they did partake of a certaine supper, which as it consisted of choise meats, such as those *Heathens* deemed more holy than others: so it was eaten with the obseruation of holy rites and ceremonies; hence they themselves were said at this time of their preparation, to be *In casto*, and their preparatorie Supper, termed, *Cena pura*. Thus we see the reason why the *Fathers* called the *Sabbath-ene*, *Cenam puram*. By the *Euangelists* it was called *Paradeisus*, *A preparation*, *Mark.* 15. 42. For distinction sake, we may call that fore-time of the day *paradeisus*.

^c Joseph. Antiq. l. 16. c. 10.

^d In ritibus Paganorum cena pura appellabatur cena illis apponi solita, qui in casto erant quod Graeci dicunt εὐκαίριον, vel παρὰ τὸ εὐκαίριον. Isaac. Casaubon. Exercit. 16. p. 662.

ex. 16. *A fore preparation.* For the whole day was a kinde of preparation, as will appeare by the particulars then forbidden. First, on this day they might goe no more than three *Parfa*; now a *Parfa* contained so much ground as an ordinary man might goe ten of them in a day. Secondly, Iudges might not then sit in iudgement vpon life and death, as is shewen in the Chapter of Translation of Feasts. * Thirdly, all sorts of Artificers were forbidden to worke, onely three excepted, *Shoomakers, Taylors,* and *Scribes*, the two former for repairing of apparel, the other for fitting themselves by studie to expound the Law the next day, and these were permitted but halfe the preparation time to worke.

* *Cosaubon. Exar-
cit. 16. pag. 477. ex
Mishlei Kamehi.*

* *Buxtorf. Syna-
gog. Iud. cap. 10. ex
Talmud.*

The best and wealthiest of them*, euen those that had many seruants, did with their owne hands further the *Preparation*; so that sometimes the Masters themselves would chop herbs, sweepe the house, cleaue wood, kindle the fire, and such like.

* *Buxtorf. Syna-
gog. Iuda's. ibid.*

In old^h time they proclaimed the *Preparation* with noise of Trumpets, or hornes; but now the moderne *Jewes* proclaime it by the Sexton, or some vnder Officer of the Church, whom they call שליח צבור, *Scheliach s fibbur*, The messenger of the Congregation.

Concerning the sanctification of the *Sabbath* day it selfe, in corrupter times some things the *Jewes* added ouer and aboue that which God commanded. In others things they tooke

rooke libertie where God granted none. In the first, they were *superstitions*; in the second, *sa-
cilegious*.

They tooke libertie. There were two thousand cubits betweene the *Arke* and the *campe*, when they marched, *Iosh. 3. 4.* and in probabilitie, the same proportion was obserued when they rested: this distance of ground some interpret to be one mile, some two: some measuring it according to a lesser, others according to a longer cubit, which they terme a *Geometricall cubit*: but all agree in this, that these two thousand cubits were a *Sabbath daies iourney*, though none, as I know, haue obserued the reason why it was so called, which I take to be this; On the *Sabbath* day they were all to re-
paire to the place of Gods publique worship, which was two thousand cubits distant from those who camped nearest: Hence follow foure propositions: 1. That two thousand cubits any where, by proportion might be called a *Sabbath dayes iourney*. Secondly, that to those who dwelt in the *Campes* more remote from the *Arke*, a *Sabbath daies iourney* was more than two thousand cubits. Thirdly, That it is now lawfull on the *Sabbath* day, to ioynewith the congregation in the place of Gods publique worship, though remote. Fourthly, that it was vnlawfull for the *Iewes*, hereupon to take libertie to walke idly whither they wou'd, if it were not more than two thousand cubits, pretending it to be but a *Sabbath dayes iourney*.

¹ Hespian. de O-
rig. scilicet. cap. 3.

² Buxtorf. Com-
ment. Masoret. c. 4.
ex Masor.

³ Iun. & Tremel.
in Exod. 16.

They added vnto that which God commanded. 1. God said, Remember to keepe holy a seuenth day: In which words God sanctified one day to be *Sabbathum*,¹ they added *Sabbatum*, so they termed that additament of time which they annexed to the *Sabbath*. This addition of time was *twofold*: some began the *Sabbath* sooner than others; this was done by the *Jewes* dwelling at *Tyberias*, because they dwelling in a valley, the Sunne appeared not to them so soone as it did to others. Some againe continued the *Sabbath* longer than others, this was done by those dwelling at *Tsepphore*, a Citie placed vpon the top of a mountaine, so that the Sunne shined longer to them, than it did vnto others; thus both of these did *Addere de profano ad sacrum*; Adde somewhat of the working-day immediatly going before, or immediatly following after: none diminished of the *Sabbath*.² Hence R. Iose wished that his portion might be with those that began the *Sabbath* with those of *Tyberias*, and ended it with those of *Tsepphore*.

2. God said, To morrow is the rest of the holy *Sabbath* vnto the Lord, bake that yee will bake, and seethe that yee will seethe, *Exod. 16. 23.* This command was proper to the time of *Manna*, the reason is there alleaged, why they should prepare that day for the morrow, because vpon the *Sabbath* day they should not finde it in the field. The *Jewes* extend this command to all ages, and therefore they dressed no meat

meat this day; this haply was the reason, that the *Heathen* people thought they ^m fasted on the Sabbath; though I deny not but this error might be occasioned in part from that phrase, *Ieiunabis in Sabbatho.*

^m Sæton. Auguſt.
c. 76. de ieiun. ſabb.
bat. vid. Martial.
l. 4. Epig. 4.

3. God ſaid, Ye ſhall kindle no fire throughout your habitations on the Sabbath day, *Exod.* 35. 3. This commandement was only concerning fire for the furtherance of the worke of the Tabernacle, ^a for therefore is the Sabbath mentioned in that *Chapter*, to ſhew that the worke of the Tabernacle ought to giue place to the Sabbath. The *Jewes* hence gather that it is vnlawfull to kindle any fire at all on this day.

^a *ſtatibus in hunc locum. Item Titum. & Iulius.*

4. God ſaid, In it thou ſhalt doe no manner of worke. This the *Jewes* vnderſtood without any manner of exception. ^o Hence they held it vnlawfull, to roſte an apple, to ſucke an herbe, to climbe a tree, to kill or catch a flea. Hence they thought it vnlawfull, to defend themſelues being aſſaulted by their enemies on the Sabbath day, by this meanes twice they became a prey vnto the enemy. ^p Firſt, vnto *Antiochus*, whereupon *Mattathias* made a decree, that it ſhould be lawfull vpon the Sabbath to reſiſt their enemies, which decree againe they vnderſtanding ſtrictly, as if it did onely giue leaue to reſiſt, when they were actually aſſaulted, and not by any labour that day to preuent the enemies raiſing of Rammes, ſetting of engines, vnderminings, &c. they became a prey the ſecond time to *Pompey*. For the right vnderſtanding

^o *Hoſſinian. de Orig. ſeſt. c. de Sabbatho.*

^p *Iofeph. lib. 12. cap. 8.*

^q *Iofeph. l. 14. c. 8.*

therefore of this command wee are to know that three sorts of seruile workes were allowed.

1. *Workes of charitie*, God that allowed them to leade their Oxe and Assē to water on the Sabbath, *Luke* 13. 15. to make their liues more comfortable, much more allowed man libertie to dresse conuenient food for himselfe and his family, that they might the more comfortably performe holy duties. *Christ* healed on the Sabbath; therefore visiting the sicke, and the vse of the *Physitian*, was both then, and now lawfull.

2. *Workes directly tending to Gods Worship*, not onely killing of sacrifices, and circumcising of children on that day was allowed, but the *Priests* might lawfully blow their trumpets and hornes on the Sabbath day, for the assembling of the people, *Numb.* 10. 2. And the people might warrantably goe from their houses, to the place of Gods publique worship. By proportion it is now warrantable for *Christians*, to ring bells to assemble the people together on the Lords day, and to take iourneyes to ioine with the publique congregation, or to preach the Word. Of these we may say, though they are in their owne natures bodily labours, yet the Temple which was sanctified did change the nature of them, and make them holy, *Mass.* 23. 17. Or as the *Jewes* say concerning the ouerthrow of *Iericho*, which according to their writings fell on the Sabbath day: *Hee which*

com-

מי שצוה
על חשבת
צוה להלל
שבת.

R. D. Kimchi in
Isa. 6.

commanded the Sabbath to be sanctified, commanded it also to be prophaned.

3. *Workes of absolute necessitie*, as the defending ones selfe against his enemy, and others of like nature: concerning which the *Jewes* haue a saying, *Perill of life drives away the Sabbath*. And the *Christians* with a little change of a more common proverbe, say, *Necessitas non habet serias*; *Necessitie hath no holidays*.

מסכנות
נפש ירוחה
שבת

CHAP. IV.

*Of their Passeouer, and their Feast of
unleavened bread.*

SOME of the *Fathers* haue deriued the word *Pascha*, from a Greeke verbe signifying to suffer, because the sufferings and *Passion* of our *Sauour* are celebrated about that time. ^b This opinion *Augustine* iustly confuteth, for the word is originally an *Hebrew* word signifying to *passee by, to leape, or passe ouer*. The *Etymologie* is Gods owne. It is the sacrifice of the *Lords Passeouer*, which *passed ouer*, &c. *Exod.* 12. 27.

The word *Passeouer* in Scripture hath three acceptions. First, it is taken for that yearely solemnitie, which was celebrated vpon the ^a fourteenth day of *Nisan*, otherwise called *Abib*; you may call it the *Passeouer of the Lambe*, because on that day toward the euening, the *Israelites* were commanded according to their

^a Tertullian. aduersus Iudaic. cap. 10. 11. Ambros. lib. de 34 yst. Pasch. cap. 1. ^b August. in titul. Psal. 68.

^c Et Theologus non pauci, omnia quae ad 1. ym. notiam pert. nunt. 15. attribuant; quem errorem hauserunt ex turbidulo Rabbiorum Laccana, qui hodie etiam in errorem errant, teste Scaliger. de emend. Temp. l. 6. p. 270.

their familie to roſte a *Lambe*, and eat it in their priuate houſes. Secondly, it ſignifieth that yearely Feſtiuitie which was celebrated on the fifteenth of *Niſan*, it may be called the *Pasſeouer of ſheepe and Bullockes*, *Dent. 16.2.* Otherwiſe we may call it the *Feaſt of the Paſſeouer*; as the fourteenth of *Niſan*, was called ſimply the *Pasſeouer*. In the *fourteenth* day of the firſt moneth, is the *Pasſeouer of the Lord*, and in the *fifteenth* day of this moneth, is the *Feaſt*, *Numb. 28. 16, 17.* Toward this *Feaſt* we are to vnderſtand that *Ioſiah* gaue vnto the people ſuch a multitude of ſheepe, Lambes, Kiddles, and Bullockes. Thirdly, it is taken for the whole ſolemnitie, beginning the *fourteenth* of *Niſan*, and ending the one and twentieth of the ſame moneth. Now the *Feaſt of vnleauened bread drew nigh, which is called the paſſeouer*, *Luke 22. 1.* So that in this acception it contained the *Feaſt of vnleauened bread* alſo, notwithstanding, in proper ſpeaking, the *Feaſt of vnleauened bread*, was a diſtinct *Feaſt* from the *Pasſeouer*.

Fiſt, the *Pasſeouer* was to bee kept on the *fourteenth day of the firſt moneth, at Euen*: This was their ſecond Sacrament, in which, although they were enioyned to eat vnleauened bread with the *Lambe*, yet the *Feaſt of vnleauened bread* began not till the morrow following, being the *fifteenth day of the ſame moneth*, and laſted ſeuē dayes, of which onely the firſt and laſt were holy conuocations, where-
in

in they might doe no ſeruile worke, *Leuit. 23.*
5, 6, 7, 8.

Secondly, the *Pasſeoner* in the age following
its firſt inſtitution, might not bee killed and
eaten in any other place, ſaue onely where the
Lord did chooſe to place his name, which af-
terward was at *Ieruſalem*: but the *feſt of vn-*
leavened bread, the *Hebrews* thought themſelues
bound to keepe in euery place whereſoeuer
they dwelt, if they could not be at *Ieruſalem*;
and ^d eating of it, they ſay, depended not vpon
the eating of the *Pasſeoner*, but it was a commande-
ment by it ſelfe.

לא תלה
אבילה זר
בקרבו
הפסח אלה
זר מצורח
עצמו

Mamen, de fir-
mento & Azymo.
cap. 6. §. 1.

The *Rites* and *Ceremonies* obſerued by the
Jewes in the eating of this Sacrament their *Paf-*
chal Lambe, agreed with thoſe generall cerem-
nies vſed in their ſolemne Feaſts. They *blessed*
the cup, and *blessed the bread*, & *diuided* amongſt
the gueſts, and *washed the feet* of thoſe that ſate
at the table, as is ſhewen in the Chapter of
Feaſts. The particulars in which it differed from
other *Feaſts*, are deliuered in thoſe interroga-
tories, or questions propoſed in way of *Cate-*
chiſme, by ſome childe at the time of eating
their *Pasſeoner*, or rather in the answer made
vnto the childe by him that *blessed the table*.
The question was thus, What meaneth this
ſeruice? The forme of the answer was, * How
different is this night from all other nights? for
al other nights we waſh but once, in this twice;
(thus *Chriſt* when Supper was ended, waſh-
ed his Diſciples feet) in all other nights we

* Scalig. de emend.
Temp. l. 5. c. 270.

eat either leauened or vnleauened bread, in this only vnleauened; in other nights, we eat any sort of herbs, in this night bitter herbs: in all other nights wee eat and drinke either sitting or lying, but in this we lye along. Then he proceedeth to declare, that the *Passeoner* was in respect that the *Lord passed ouer* the houses of their fathers in *Egypt*. Secondly, hee held vp the bitter herbes in his hand and said, These bitter herbes which we eat, are in respect that the *Egyptians* made the liues of our *Fathers bitter* in *Egypt*. Thirdly, he held vp the vnleauened bread in his hand, and said, This vnleauened bread which wee eat, is in respect that the dough of our *Fathers* had not time to be leauened, when the *Lord* appeared vnto them, and redeemed them out of the hand of the enemy. This kinde of *Catechising* they say is commanded, *Exod. 12. 26*. They called it חגגה *Haggada*, (i.) *Annunciatio*, the declaration or shewing forth of the *Passeoner*. Hence the *Apostle* borroweth his phrase; As often as yee shall eat this bread, and drinke this cup, yee shall declare, or shew forth, the *Lords* death, *1 Cor. 11. 26*.

Concerning this Lambe they are charged thus, Vpon the tenth of *Abib* euery one shall take a Lambe for an house, a male of the first yeere, without blemish, and this he kept vntill the fourteenth day of the same moneth, *Exod. 12. 3*. &c. *The Lambe*: it was either of *sheepe*, or *goats*. *For an house*: the whole body of the *Israelites*

Israelites was diuided into twelue tribes, the tribes into families, the families into houses; if the house were too few for the eating of the Lambe, then the next neighbour ioyned with them in the eating thereof. The whole company was termed *qacra*, in the same sense Saint Marke vseth *συνοδος*, and *μεσσαι*, Marke the 6th. All these words signifie a societie, or companie of guests, so many as can sit at the same table: the latter word properly signifieth, a bed in a garden, and thus in the Gospell, the whole multitude sitting on the grasse, seeme to be compared vnto a Garden, and their seuerall societies or companies, vnto so many beds in the garden. The number of communicants in this Paschall societie ^f was neuer lesse than ten, nor more than twenty. It followeth in the text, *A male*, to note the masculine and peirlesse vertue of our Saviour, whom it did typically shadow forth. ^g *Of the first yeare*; which phrase they interpret thus, That the Lambe, after it was eight dayes old and forward, was allowable to be offered for the Pasſeouer, but not before; because it is said, *When a Bullocke, or a Sheepe, or a Goat is brought forth, then it shall be seuen dayes under the damme, and from the eighth day and thenceforth, it shall be accepted for an offering made by fire vnto the Lord, Levit. 22. 27.* And the reason of this law, some of the Hebreues haue thought to be, ^h because in their opinion nothing in the world was absolutely perfect, vntill a Sabbath had past ouer it: Moreouer, if it

^f Ioseph. de bello Iud. lib. 7. c. 17.

^g Hebræicè כן

Fillium anni

Sunt qui distinguunt inter Filium anni & Filium

anni sui, Filium

anni interpretatur, qui annum

unum agit, nec minor, nec maior. Filium vero anni sui,

quiescit in anno primo, licet cum nondum absoluerit. Sed

Aben Ezra negat absque Cabala posse

sciri quis sit filium anni sui, nam fieri

potest, inquit, ut sit

Vau, addititium

sue paragogicum, quale in

והוא

& similibus.

^h Vid. Numifer. au

Leuit. 22.

were an houre elder than an yeere; it was unlawfull, becauſe it is ſaid, *A male of the firſt yeere. Without blemiſh*; as well to admoniſh the *Iſraelites* of their owne perſonall integritie, as to ſignifie the abſolute perfection of him who was in truth the *Lambe of God*. And this hee kept till the *fourteenth day of the ſame moneth*. The *Rabbines*¹ affirme ſoure cauſes of this: *Firſt*, becauſe otherwiſe through the multitude of buſineſſes, at the time of their departure, they might forget the *Paschall Lambe*. *Secondly*, that in this ſoure dayes ſpace they might haue the more certaine knowledge of the *Lambes* perfection. *Thirdly*, that by beholding the *Lamb* ſo long before their eyes, they might haue the better occaſion in that ſpace both to recount with themſelues, *Gods* mercy in their deliuerance from *Egypt*, and alſo to inſtruct and *Catechiſe* their children in that point; for which reſpect it was a receiued tradition amongſt the *Iewes*, that during the ſpace of theſe ſoure dayes, the *Lambe* was tied to their bed-poſts. *Laſtly*, that in this time of preparation, they might thoroughly fit and adreſſe themſelues for the oblation.

The time when the *Paschall Lambe* was to be ſlaine, was at the *Euening*, *Exod.* 12. 6. or as the originall reads, *betweene the two eueningſ*. Here *Dinines* moue the queſtion what part of the day ſhould be vnderſtood by this phraſe. Some diſtinguiſh the *two Eueningſ* thus; That there was ^k *Veſpera Solis*, the *Euening of the*
Sunne,

¹ Hoſpinian. de O.
 rig. ſcrl. cap. 5.

^k *Aben Ezra*
Exod. 12.

Sunne, namely, when the body of the Sunne ſetteth; And *Vespera lumnis*, the *Evening of the light*, when the beames and ſhining of the *Sunne* is alſo gone from off the earth: The ſpace or interim betweene theſe *two Evenings*, is thought to be one houre, and the third part of an houre; in which ſpace of time, they ſay, the *Paschall Lambe* was ſlaine.¹ Others admit a greater latitude, and diſtinguiſh thus; There is, ſay they, *Vespera declinationis*, the *Evening of the Sunne declining*; and *Vespera occaſus*, the *Evening of the Sunne ſetting*; and their meaning is, that the *Pasſeouer* was offered in this inter-mediate time, between *noone* and *night*. This latter answer ſeemeth moſt agreeable to the truth. *Fiſt*, becauſe by this ſpeech we muſt vnderſtand a latitude of time, wherein might be offered not onely the *Pasſeouer*, but the *daily Evening ſacrifice* alſo, for euen that likewise was commanded, *Inter duas Vesperas*, *Betweene the two Evenings*, *Numb.* 28. 4. Now this might be offered in the former part of the afternoone.

^m The manner of their ſacrificing in regard of this time we finde thus regiſtred, if wee count the houres according to our vſuall computation; the *daily ſacrifice of the Evening Lambe*, was vſually ſlaine betweene two and three, it was offered betweene three and ſoure: vpon the *Pasſeouer-eue* it was ſlaine betweene one and two, it was offered about halfe an houre before three: But if their *Pasſeouer-eue* hapned to be the ſame with their *Sabbath-eue*, then the dai-

¹ R. David. in radic. Hoc etiam colligitur ex Pirke Aboth. cap. 5.

^m Talmud. tract. de paschate cap. 3. in initio.

ly *Enening sacrifice* was *slaine* betweene twelue and one, it was offered halfe an houre before two; and afterward the *Passeouer*. Secondly, this agreeth with the oblation of the true *Paschall Lambe*, for as the time of his crucifying began in the third houre of the day, with the *daily morning sacrifice*, *Mark. 15. 25.* So it ended at the ninth houre, *Mark. 15. 34.* which was the time of their ordinary euening sacrifice; but vpon their *Passeouer-eue* it was the time when their *Paschall Lambe* was *slaine*.

Furthermore, the *Lambe* was to be eaten with *bitter herbs*: the reason of this command, is, that thereby they might bee moued to thankfulness towards God, for their deliuerance from the *Egyptian bondage*, in which their liues were made bitter vnto them, *Exod. 1. 14.*

These *bitter herbs* they did dip in a certaine sauce, thicke like mustard, called **Charoseth*, which thicke sauce (say they) was a memorie of the *clay*, wherein they wrought in *Egypt*.

* This is thought of some to be that, wherein *Christ* dipped the sop, which he gaue to *Iudas*. Of this sauce the *Hebrewes* write thus; ¶ They vsed to dip the vneleuened bread in that sauce *Charoseth*, and to eat, then they dipped the bitter herbs in the *Charoseth*, and did eat them.

¶ It was made of the palme tree branches, or of dry figges, or of raysens, which they stamped and put vineger thereto, and seasoned it, and made it like *clay*, and brought it vnto the table in the night of the *Passeouer*.

* חרוסת

= Moses Kossensis
fol. 118

• Scaliger. de e-
mend. temp. lib. 6.
p. 272.

¶ Maimon de ser-
monio. c. 8. §. 7.

¶ Maimon. in

חמץ וביצה
c. 7. §. 41.

The

The other ſeven dayes following the fourteenth of *Niſan*, were in ſtrictneſſe of ſpeech, a diſtinct Feaſt, as is aboue ſhewed, namely, the Feaſt of unleavened bread, becauſe in that ſpace of time, * no leavened bread ought to be found in their houſes. † Their degrees of preparation to this Feaſt are ſoure. 1. *Expurgatio fermenti*, the cleaſing of all their houſholdſtuffe and veſſells vnto which leauen might haply cleaue; and this was done two or three dayes before the Paſſeouer. 2. *Inquiſitio fermenti*, the ſearching after leauen thorowout all the roomes of their houſes euen to the mouſe-holes: this they did with a waxen candle, and as *Buxtorſius* noteth, vpon the night before the Paſſeouer; and * *Scaliger* deliuereth it in other words to the ſame purpoſe, namely, that this ſearch was made, *Ineunte quartadecima uſque ad quartam horam poſt ortam Solis* (i.) At the beginning of the fourteenth day vntill the fourth houre after the riſing of the Sunne. Now the beginning of the fourteenth day was the night going before, for the *Jewes* in the computation of their Holydayes, counted their day from euen to euen. 3. There was *Exterminatio*, or *Conſlagratio fermenti*, A burning of the leauen, and this was done from the fourth of the ſixth houre, about dinner-time; at which time followed the laſt degree, which *Scaliger* hath omitted, namely, *Execratio fermenti*, the curſing of the leauen, in this forme: † Let all that leauen, or whatſoener leauened thing is in my power, whether it were ſeene of

* *Huius meriti reſiſta quidam ſunt reſorti in Roman. Flumine Diali. A. Gell. ſcili. At. tic. lib. 10. cap. 15. † Buxtorf. Synagog. Iudaic. cap. 12. pag. 317.*

* *Scalig. de cronol. temp. in prolegom.*

† *Buxtorf. Synagog. cap. 12. pag. 315.*

me, or not seene, whether cleansed by me, or not cleansed, let all that be scattered, destroyed, and accounted as the dust of the earth.

In case any did eat vnleauened bread those seuen dayes, the penaltie was, that such a soule should bee *cut off from Israel*, *Exod. 12. 15.* Which penaltie hath amongst Expositors a^u threefold interpretation. Some vnderstand thereby such a man to bee *cut off from his heavenly inheritance*: others, that God would *cut off such from the liuing by an untimely death*: Others, that he should *die without children*, leauing no posteritie behinde him: to this purpose their prouerbe is, ^z *A man childlesse is lifelesse.*

^u Vid. P. Fog. in
Exod. 12.

^z Vid. P. Fog. ibid.

Of these three the first is most probable in this place, though the same Text may admit the second interpretation in other places of Scripture, as is declared in the Chapter of Circumcision. Notwithstanding here let the iudicious Reader determine, whether these words doe not imply besides the secret action of God touching the soule of such a delinquent, a direction vnto the Church, how to deale with parties thus offending, by censuring them with Excommunication, which kinde of censure else-where the Scripture calleth *A casting out of the Synagogue*, *Iohn 16. 2.* A speech much like this, *A cutting off from Israel.*

Three things may be here demanded. First, who killed the *Paschall Lambe*. 7 Secondly, where

Where it was killed? Thirdly, Where it was eaten? First, It was killed by the *Priests*, 2 *Chro.* 35. 6. Secondly, it was killed after the first time in the *Court of the Temple*, the place which God had chosen, *Deut.* 16. 6. Thirdly, The owner of the Lambe tooke it of the *Priest* and did eat it in his owne house at *Ierusalem*. *Christ with his Disciples kept the Passeouer in an upper chamber at Ierusalem.*

7 *Maimon*. in *Kay-
ban* *Pofac* b. s. 1. s. 6.

It may further be demanded, Whether the *Passeouer* consisted of two suppers, one immediately succeeding the other? Some affirme it, and their reasons are these: *First*, say they, the *Passeouer* was eaten *standing*, but *Christ* vsed another gesture. This argument of all other is the weakest, for *Christ* vsed the gesture of lying on his body, as well in the eating of the *Passeouer*, as at the consecration of the *Sacrament*, and the *Iewes* generally after the first institution in all their *Passeouers*, vsed rather this posture of their body, than the other of standing, in token of rest and securitie, as appeareth in the *Chapter of Feasts*. Secondly, they say, the *Paschall Lambe*, was wont to be roasted, but in the last *Passeouer*, which our Sauour celebrated, there was *Iu cui intingebatur panis*, *Broth into which hee dipped the bread*. This reason is as weake as the former, because though there was a command to eat the *Paschall Lambe roasted*, yet there was no prohibition to ioyne their ordinary supper with the eating thereof, and that might admit broth: but as it is shewen aboue,

T

the

the matter into which the Sop was dipped, was thought to be the sauce *Charoseth*. Thirdly, they vrge, *Iohn* 13.2. That the first Supper was done, when *Christ* arose and washed his Disciples feet, and after that he gaue *Indas* the Sop, which must argue a second sitting downe. This foretelling his *Disciples*, that one of them should betray him, is likewise by *Saint Luke* recited after the consecration of the *Sacrament*: This is the strongest argument, and yet not of sufficient validity, because by a kinde of *Prolepsis* or anticipation of time, it is not vnusuall in the Scripture to relate that first, which according to the truth of the History, should be last. Thus *Iohn* 11. mention is made of *Mary* which annointed the *Lord*, yet her annointing of him followeth in the next *Chapter*. And this same History of betraying *Christ*, *Saint Matthew* and *Saint Marke* recited before the consecration of the *Sacrament*. Whence the *Jewes* haue a pro-uerbe, * *Non esse prius aut posterius in Scriptura*; That *first* and *last*, must not be strictly vrged in Scripture. Together with these answers, consider how improbable it is, that ten persons (for sometimes they were so few) should eat a second Supper, after they had eaten *A Lambe* of the *first yeere*, which might be an yeere old. It is euident also, by that of *Barabas*, that it was a receiued custome on the *Passouer* to let loose and enlarge one prisoner or other. Concerning the reason hereof, the coniecture is three-fold. Some thinke this custome to haue beene

אין מוקדם
ומאוחר
בתורה
Salem. Iarchi in
Gen. 6.3.

beene vsed in memory of *Jonathan* the sonne of *Saul*, when the people rescued him from the hands of his Father; Others say that the reason hereof was, that the feast might be celebrated with the greater ioy and gladnesse: Others more probably thinke, it was done in remembrance of their deliuerance from the *Egyptian bondage*.

Againe, here is to be obserued, that the *Iewes* speaking of their *Passeouer*, did sometimes speake according to their *ciuill computation*, wherein they measured their dayes from *Sun-rising*, to *Sun-rising*; sometimes according to their *sacred computation*, which was from *Sun-set* to *Sun-set*. This serueth for the reconciliati-
 on of that, *Numb. 12. 18.* which seemeth to make the fourteenth day of the first moneth, the first day of vnleauened bread. ^a And *Iosephus* telleth vs that they numbred *eight dayes* for that feast. In like manner the Disciples are said to come vnto *Christ* the *first day of vnleauened bread*, saying vnto him, Where wilt thou that we prepare for thee to eat the *Passeouer*? *Matt. 26. 17.* as if the *first day of vnleauened bread*, were before the *Passeouer*. All these are true according to the computation of their *ciuill dayes*, though according to the computation of their *Holy-dayes*, the *Feast of vnleauened bread* began the fifteenth day, and continued seuen dayes onely, and the *Passeouer* was before the *Feast of vnleauened bread*.

^a *Ioseph. Antiq. lib. 2. cap. 5. pag. 65.*

In the last place wee must know, that there

was permitted a *second Pasſeouer* to thoſe who could not be partakers of the *fiſt*, by reaſon either of their vncleannesse by a dead body, or of their farre diſtance from the place where it was to be offered. This was to be obſerued in the ſecond moneth, the ſourteenth day thereof, according to all the ordinances of the *fiſt Pasſeouer*, *Numb. 9*. Touching that permiſſion of a *second Pasſeouer*, to thoſe that were in a journey *farre off*: The *Hebrew* of this word *farre off*, hath extraordinary prickles ouer it, for ſpeciall conſideration. Hereby the Lord might intimate that we *Gentiles* which were vncleane, euen dead in trespases and finnes, and *farre off*, *Ephes. 2. 13*. ſhould be made *nigh* by the blood of *Chriſt*, and ſo partakers of him the *second Pasſeouer*. Of this legall ordinance the *Hebrewes* ſay; ^b What is this journey *farre off*? fiſteene miles without the walls of *Ieruſalem*, who ſo is diſtant from *Ieruſalem* on the ſourteenth day of the fiſt moneth, fiſteene miles or more, when the Sunne riſeth: loe, this is a journey *far off*; if leſſe than this, he is not in a journey *farre off*, for he may come to *Ieruſalem* by after midday, though he goe on foot, eaſily. The agreement betweene the *Paschal Lamb* and *Chriſt* ſtandeth thus.

^a Maimon. in Ky-
bus Peſach. cap. 5.
§. 8, 9.

Chriſt is our Paſſeouer, 1 Cor. 5.

The Paſchall Lambe Chriſt was,

was,

- | | |
|---|--|
| 1 One of the flocke. | 1 Perſect man, <i>Ioh. 1.</i> |
| 2 Without blemiſh. | 2 Without ſinne. |
| 3 To be ſacrificed and roſted. | 3 Suffered and died. |
| 4 His bones being not broken. | 4 They brake not his legs, <i>Ioh. 19. 33.</i> |
| 5 About the euening. | 5 In the end of the world, <i>Heb. 9. 26.</i> |
| 6 Their doore poſts were to be ſprinckled with the blood. | 6 The blood of Chriſt purgeth our conſciences. |
| 7 That the puniſhing Angell might paſſe ouer them. | 7 That ſin and death might not preuaile againſt vs. |
| 8 It was eaten in their ſeueral families. | 8 Hee is applyed by faith. |
| 9 The whole Lambe. | 9 According to all the Articles of the Creed. |
| 10 Without leauen. | 10 Without hypocriſie, <i>1 Cor. 5.</i> |
| 11 With bitter herbs. | 11 With patience vnder the Croſſe. |
| 12 In haſte, and in the manner of Trauelers. | 12 With an earneſt & longing expectati- on of life eternall. |
| 13 Onely by the Cir- cumciſed. | 13 Onely by the faith- full, <i>1 Cor. 11.</i> |

CHAP. V.

Of their Pentecost.

THis Feast was called *πεντηκοστή*, the *Pentecost*; which word signifieth the *fiftieth day*; because it was obserued vpon the *fiftieth day after the second of the Passeouer*, which was the 16. of *Nisan*. Here in the first place we must note, that the fourteenth of *Nisan* was *τὸ πάχα*, the *Passeouer*, the fifteenth *ἑστὴν τὸ πάχα*, the *Feast of the Passeouer*, or *ἡ πρώτη τὸ πάχα*, the *first of the Passeouer*: the sixteenth was *ἡ δευτέρα τὸ πάχα*, the *second of the Passeouer*, or the *morrow after the Passeouer*, *Leuit. 23. 11*. Which is all one, as if it had beene said, the *morrow after the Feast of the Passeouer*; for in those feasts which consisted of many dayes, the *first* and the *last*, were termed *Sabbaths*. Now these fifty dayes were in truth the appointed time of their haruest, their haruest being bounded, as it were, with two remarkable dayes, the one being the *beginning*, the other the *end* thereof: the *beginning* was *ἡ δευτέρα τὸ πάχα*, the *second of the Passeouer*; the *end* was *πεντηκοστή*, the *fiftieth day after*, called the *Pentecost*. Vpon the *ἡ δευτέρα*, then they offered a *sheafe of the first fruits of their haruest*, *Leuit. 23. 10*. Vpon the *Pentecost*, then they offered *two wane-loanes*, *Leuit. 23. 17*. the *sheafe* being an oblation offered in the name of the whole

^a Seniores appellabant hunc diem, *ἡ πρώτη τὸ πάχα* *Leuit. 23. 11*.

^b Scalig. de emend. temp. lib. 6.

CHAP. VI.

The Feast of Tabernacles.

^a Iamſen. Concord.
ſap. 73. Item Tollet.
in Ioan. 7.

Σκηνωμια, non
σκηνωματα.

^b חג הסוכות
Chag basuccoth.

THe ^a Greeke word vsed to expresse this festiuity, properly signifieth the *making of Tabernacles*. The ^b Hebrew word a *Feast of Tabernacles*. The reason of both is, because all the time of this *Feast*, which was full seven dayes (from the fiftenth of *Tisri*, vntill the one and twentieth thereof) the people remained in *Tabernacles* and *boothes* made of boughes, in manner of Arbours or Bowers, yet so that the first day of those seven, and the last, were after a more speciall manner to be obserued as *holy conuocations*.

^d Munſter. Leuit.
23.

Concerning these *Boothes*, the *Jewes* write thus: ^d They ought to be made in the open aire, not within doors, or vnder the shelter of a tree, they ought not to be couered with cloths, nor to be made too close with the thickeſſe of the boughes, but with such holes that the Sun and the Starres might be ſeene thorow them, and the raine likewise descend thorow them. In these they ought to dwell those seven daies, as in their houses; they ought to furnish them with household stufſe, to lay vnder them, and sleepe vnder them; only in rainy weather then they had liberty to eat and sleepe in their houses, vntill the raine was ouer-paſt. Feeble persons also, which could not endure the ſmell of the

the earth, were permitted to stay at home. In *Nehemiahs* time they made their bootes, some vpon the roose of their houses (for their houses were made flat aboue,) *Deut.* 22. 8. Some in their courts, some in their streets, *Nehem.* 8. 15.

Plutrach making mention of this festiuitie, saith, that^e these bootes were made principally of iuie boughes, but the Scripture reckoneth vp foure distinct kindes, *Leu.* 23. 40. which are thought to be, 1. The Citrine tree. 2. The Palme tree. 2. The Myrtle tree. 4. The Willow of the brooke. ^e The Rabbines teach, that euery man brought euery morning his burden of the boughes of these foure trees, otherwise hee fasted that day. And this burden they termed *Hosanna*: in allusion vnto this the people cutting downe branches from the trees, and strewing them in the way when our *Sauour* did ride into *Ierusalem*, cried, saying, *Hosanna* to the Sonne of *Dauid*, *Matth.* 21. 9. *Plutarch* (cossing the *Iewes*, compares this feast with that drunken festiual in the honour of *Bacchus*, in which the *Bacchides* ran vp and downe with certaine iauelings in their hands, wrapped about with iuie, called *supari*, and in this respect he termeth this feast of the *Iewes* *supopociar*, A bearing about of these *Thyrsi*. That feast which the *Athenians* terme *Eiponimi*, was not much vnlike.

Moreouer, on the next day after this feast, they compassed the altar ^h seven times with Palme boughes in their hands, in the remembrance of the ouerthrow of *Iericho*: for which

^e *Plutarch. Sympos. 4. problem. 5.*

^e *P. Fag. Leuit. 23.*

^e *Thas Thabit.*

^h *Hosiniam, deorig. fest. cap. 12. Munster. in Calendar. p. 150.*

reason, or else because that Palme branches were the chiefe in the bundle, it was called *Dies Palmarum, Palme feast.*

Concerning the reason of this feast: Some are of opinion, that it was instituted in memorie of that protection which the Lord vouchsafed the *Israelites* by the cloud, when they travelled thorow the wilderness, vnder the shadow of which they travelled; as vnder a safe boote or tent. Onkelos in his *Chaldee Paraphrase*, seemeth to incline to this opinion. Where the Hebrew readeth; *That your posteritie may know, that I haue made the children of Israel to dwell in booties*, *Leuit. 23. 43.* The Chaldee rendreth it, *That your posteritie may know, that I haue made the children of Israel to dwell in the shadow of clouds.* * Others thinke it was instituted as a solemne thanksgiving vnto God for their vintage, which was gathered in at that time of the yeere, thence is it that they conceiue these Psalms of *Dauid*, which are intituled *לחמית* *ענין* *pro torcularibus*, to haue beene composed for this Feast. Others speake more probably, who assigne the cause to bee in memorie of their forefathers dwelling in tents and tabernacles; the text is cleere, *Leuit. 23. 43.*

The sacrifices which were offered these seuen dayes, are prescribed *Numb. 29.* from the thirteenth verse to the thirte fourth, where wee shall reade euery day the like sacrifice, but onely with this difference, that vpon the first day they offered *thirteene* young bullocks, vpon the

במטות
ענין
* Theophylact. 10-
ban. 7.

the second *twelve*, vpon the third *eleuen*, and so forward, euer diminishing the number by one.

¹ The reason of which diminution, the *Jewes* ^{*Hospiian. de orig. iudaeo fest.*} deliuer to be thus: the whole number of bullocks to bee offered at this solemnitie was *seuentie*, according to the languages of the *seuentie Nations*, (for whom, as they teach, these sacrifices were performed) signifying thereby, that there would be a diminution of those Nations, vntill all things were brought vnder the gouernment of the *Messias*, who was the Expectation and Hope of the *Gentiles*.

The two and twentieth of the moneth *Tisri*, was in truth a distinct feast, as appeareth, *Nehem. 8. 18.* but yet because this immediately followed the feast of *Tabernacles*, it hath beene alwayes counted the last day of that Feast. And not onely the *boughes*, but the ^m *dayes* of this whole feast of *Tabernacles* were termed *Hosannoth*, from the vsuall acclamations of the people, whiles they caried the *boughes* vp and downe. And this eighth day was called *Hosanna Rabba*, the great *Hosanna*, or the great day of the feast, *Ioh. 7. 37.* ^{m Talmud. tractat. de festo Tabernaculorum, cap. 5. 5. 5. Vid. Tremel. Ioh. 7. 37.} Vpon this day they did reade the last Section of the Law, and likewise began the first, lest they might otherwise seeme more ioyfull in ending their sections, than willing to begin them. ^{n Buxtorf. in abbreuiatur. p. 253.} Vpon ^{o Tremel. Ioh. 7. 37. ex Talmud.} this day also, by the institution of the Prophet *Haggaius*, and *Zacharie*, and such like *Propheticall* men, they did with great solemnitie and ioy, bring great store of water from the riuer

Shiloh to the *Temple*, where it being delivered vnto the *Priests*, it was powred vpon the Altar together with wine, and all the the people sung that of the *Prophet*, *Es.* 12. 3. *Withioy shall yee draw water out of the wells of saluation.* Our *Saviour* is thought to haue alluded vnto this, in that speech which hee vsed on this very day *Ioh.* 7. 38. *He that beleueth in me, out of his belly shall flow riuers of waters of life.*

It is worth our noting also, that whereas God commanded the obseruation of this feast on the fifteenth of the seuenth moneth *Tisri*: *Ieroboam*, that he might worke in the people a forgetfulnesse of the true worship of God, appointeth the celebration of a feast in the eighth moneth on the fifteenth day thereof, ^p which is thought to be this very feast of *Tabernacles*.

^p *Hospius. de orig. huius fest. p. 24.*

CHAP. VII.

*Of the Feast of Trumpets and their
New-Moones.*

FOr the vnderstanding of the time when this Feast was to be obserued, wee must note the moneth *Tisri* was the *seuenth moneth*, according to their *sacred Computation*, and therefore it is commanded to be celebrated the first day of the *seuenth moneth*, *Leuit.* 23. 24. But according to their *civill Computation*, it was their

their *first moneth*, so that this feast may be termed their *New-yeares day*.

The first day of euery moneth had its solemnities. *First*, then they repaired to the *Prophets* for the hearing of the word as on other *Sabbaths*. Wherefore wilt thou goe to him to day? It is neither *new Moone* nor *Sabbath day*, 2 *Kings* 4. 23. *Secondly*, it was then vnlawfull to buy and sell: When will the *new Moone* be gonethat we may sell corne? *Amos* 8. 5. *Thirdly*, they had then speciall sacrifices ouer and aboue their daily sacrifices.

Notwithstanding, this feast of *Trumpets* differed from other *New Moones*. First in respect of their sacrifices; in their *ordinary new moones*, they offered (besides the daily sacrifice) *two bullocks, one ram, seuen lambs for burnt offerings*; with their meat and drinke offerings, and a *goat for a sinne offering*, *Num.* 28. 11, 15. But at this *New Moone* which was the beginning of their yeere, they offered all the foresaid sacrifices, and ouer and besides them, *one bullocke, one ram, and seuen lambs for burnt offerings*, and a *goat for a sinne offering*, *Numb.* 29. 1, 6. *Secondly*, in other *new Moones* they blowed no *Trumpets*: In this they blowed ^a from the *Sunne rising till night*: Whence we learne what *new Moone* it is that *Dauid* speaketh of, *Psal.* 81. 3. *Blow the Trumpet in the new Moone, in the time appointed at our feast day.*

^a Shewmeller. in
206 שפ

The reason in generall of this blowing and great noise of *Trumpets*, I take to haue beene,

to make their *New yeeres day* the more remarkable, because from it all their deeds and contracts bore date, and their *Sabbaticall yeeres* and *Iubiles* were counted thence: but why it should be made remarkable by the sound of *Trumpets* or *Cornets*, there are three coniectures,

^b P. Fag. L. vii. 23.

^c Basil. in Psal. 80.

First, the ^b *Hebrewes* thinke it was done in memory of *Isaak* his deliuerance, and that they did therefore sound *rams hornes*, because a *ram* was sacrificed in stead of him. Secondly, ^c *Basil* is of opinion that the people were hereby put in minde of that day, wherein they receiued the Law in Mount *Sinai* with blowing of *Trumpets*. Thirdly, others thinke it was to put them in remembrance of the resurrection, which shall be with the sound of *Trumpets*, *He shall send his Angels with a great sound of a Trumpet*, Matt. 24. 31.

^a Scalig. de emend.
temp. pag. 26. 11.
pag. 105.

There are ^a three things considerable in *new Moones*. First, *circus*, the coniunction of the *Moone* with the *Sunne*. Secondly, *εωσπας*, the waxing of the *Moone*. Thirdly, *αυα μωονης*, the prime of the *Moone*. In the first it was quite darke: in the second it did open it selfe to receiue the *Sunne-beames*: In the last it did appeare, *corniculata*, *horned*.

^e *Hosin. de Orig.*
fest. 4. 4. p. 15.
Eadem ratio tenet
etiam in illis men-
sibus qui constant
29. diebus.

Because in all these three degrees of the change there was a kinde of mutuall participation both of the *old* and *new Moone*; ^e Hence the *Jewes* obserue two dayes, namely, the last of *euery moneth*, and the first day of the next following. Now because the *thirtieth* was the last in their

their longest moneths ; Hence *Horace* calleth these last dayes, *Tricesima Sabbata*: The first daies they termed *Neomenias*, *New Moones*.

For certaine reasons the *Jewes* vsed a kinde of change or translation of dayes, which translation though it were of vse in other moneths also, yet the greatest care was had in translating the beginning of their yeere, or their first day in their moneth *Tisri*, and hee that shall diligently calculate these changes, shall finde that all other translations depended on this first.

Translation of dayes was ^f threefold. First, *Lunary*: Secondly, *Politicke*: Thirdly, *Mixt*. f Scalig de emend. temp. l. 2. p. 85.

The reason of *Lunary translation*, was, that they might not obserue the feast of the new Moone, vntill the old were quite ouerpast. For the vnderstanding of this, note these three rules.

First, the *Hebrewes* counted their holy dayes from night to night, beginning at six of the clocke ; so that from six of the clocke the first night, till the next noone, were iust eigheteene houres.

Secondly, alwayes before the new Moone there is a coniunction betweene the *Sunne* and the Moone, during this coniunction she is called *Luna silens*, by reason of her darknesse, and all this time there is a participation of the old Moone.

Thirdly, when the coniunction was ouerpast before noone-tide, namely, in any of those first

^a Munster. Calend.
Heb. p. 46.

first eightene houres, then the *New Moone* was celebrated the same day. ^a But if it continued but one minute after twelue of the clocke at noone, then the feast was *translated* to the day following, because otherwise they should begin their holy day in time of the old Moone. And this translation they noted with this abbreviacion חר, that is, 18. because of those 18. *houres* which occasioned it.

^b Munster. Calend.
p. 139.

The reason of *Politicke translation*, was, that two *Sabbaths* or feast dayes might not immediately follow each other, ^b because, say they, it was vnlawfull those two dayes, to dresse meat, or bury the dead, and it was likewise inconuenient to keepe meat drested, or the dead vnburied two dayes. Yet here two exceptions must be remembred, when the meeting of two *Sabbaths* could not be auoided.

First, when the *Passeouer*, or the fifteenth day of *Nisan* fell on *Saturday*, for then the *Pentecost* must needs fall on *Sunday*.

Secondly, when the *Passeouer* fell on *Sunday*, for then their *Passeouer* immediately followed their *weekly Sabbath*.

^c Hopiniam. de O-
rig. fest. p. 6.

The first ^c Author of this *Politicke translation*, was a certaine chiefe man amongst them, named *Eleazar*, three hundred and fifty yeares before *Christ* his *Natiuity*.

The seuerall species or kindes of *Politicke translation* were five. The first, חר *Adn*. The second, בר *Badn*. The third, גחז *Gahaz*. The fourth, זבד *Zabad*. The fifth, אג *Agw*.

For

For the vnderstanding of these abbreviatures, we must know that in these made words the letters only stand for numbers, and are applied to the seven dayes of the weeke thus, & 1. *Sunday*. 2. *Munday*. 3. *Tuesday*. 4. *Wednesday*. 5. *Thursday*. 6. *Friday*. 7. *Saturday*: which was the *Jewes Sabbath*.

Their rules touching *Politicke translation* stood thus. ^a First, that neither their *New-yeeres day*, which was the first of the moneth *Tisri*; neither their *Feast of Tabernacles*, which was the fifteenth day of the same moneth, should be celebrated on *Adu*, that is, on *Sunday*, or *Wednesday*, or *Friday*. Not on *Sunday*, or *Friday*, because then the *weekly Sabbath* must needs concur with it, either going immediately before, or following after: not on *Wednesday*, because then the *Feast of Expiation*, which is the tenth of that moneth, would fall on *Friday*, the day going immediatly before their *Weekly Sabbath*. This instance is onely concerning the first of *Tisri*, which is called the *Feast of Trumpets*: but it holdeth also by way of consequence in the *fifteenth day*, which is the *Feast of Tabernacles*, because the fifteenth must alwayes necessarily be the same day of the weeke that the first is. Therefore if the first be not *Adu*, the fifteenth cannot be *Adu*.

The ^b second rule, was, that the *Passconer* ^b *Badu* should not be obserued on *Badu*; that is, on *Munday*, *Wednesday*, or *Friday*.

The ^c third rule is, that *Pentecost* was not ob- ^c *Gaber*
 X served

serued on *Gabaz*; that is, on *Tuesday*, *Thursday*, or *Saturday*.

^d *Zabad*.

The ^d fourth rule, is, that the *Feast* of *Purim*, or *casting lots*, was not obserued on *Zabad*, that is, on *Munday*, *Wednesday*, or *Saturday*.

^e *Agu*.

The ^e fifth rule, is, that the *Feast* of *Expiation* was not obserued on *Agu*; that is, on *Sunday*, *Tuesday*, or *Friday*.

Mixt translation, is, when both the *Lunary* and the *Politicke* meet in the changing of dayes. And the *Translation* occasioned by this mixture or meeting of both these two, is twofold. First, *Simple*: And secondly, *Double*.

Simple translation, is, when the *Feast* is translated to the next day following. For examples sake; If the *Moone* changed after noonetide on *Sunday*, here the *Feast* must bee translated for two reasons: the first is *Lunarie*, because the point of the change was after *eighteene houres*; the second, *Politicke*, because the rule *Adu* forbids *Sunday* to be kept; notwithstanding in as much as the very next day, namely *Munday*, was obserued; I terme this translation *simple*. Of this sort was that translation which they called *Batu takphat*.

^f *Batu takphat*.

^f *Batu takphat*, is a word inuented for helpe of memory, each letter is a numerall, and may be thus resolued, ב ט ו י 15. הקפט 589. The meaning is, that in the yeere following *Annum Embolymaum* (wherein one whole moneth was engrafted) if the point of the

the change hapned vpon the second day of the weeke, that is, *Munday*, not before the fiftenth houre and the 589. moment, the *Feast* of the *new Moone* was translated vnto *Tuesday*. How both the *Lunarie* and the *Politicke* translation worke in this change, reade *Scaliger de emend. lib. 2. p. 87.*

Double translation, is, when the *Feast* is translated not to the next, but to some further day: as if the first day of the moneth *Tisri* should happen vpon *Saturday*, here if the Moone hath not ouer-past her coniunction before the after-noone, *Lunary translation* remoueth this *Feast* till *Sunday*, because of ה that is, the *eighteenth houres*: *Politicke translation* remoueth it till *Munday*, as appeareth by the rule *Adm*, forbidding *Sunday*. Of this sort is *Gatrad*.

גטרא *Gatrad*, is a made word, each letter is a numerall, and it may be thus resolued, $\text{א} 3. \text{ב} 9. \text{ג} 104$. The meaning thereof is thus: In their common yeere (when an whole moneth is not inserted) if the point of the change happen vpon the *third day* of the weeke, that is, *Tuesday*, not before the ninth houre, and the 204. moment of an houre, then the *new Moone* shall be translated to *Thursday*.

Note in the last place, ק that 1080. *moments* ק *Maasser-Calend.*
pag. 45. make an *houre*.

The *Feast of Tabernacles* was obserued in the moneth *Tisri*, and therefore that could not be obserued the morrow after the *Sabbath*, as appeareth by the rule *Adm*. The *Passenger* was ob-

serued in the moneth *Nisan*, and therefore that might be obserued the morrow after the *Sabbath*, as appeareth by the rule *Badu*. If any aske the reason why the *Passenger* might bee obserued the next day after the *Sabbath*, seeing the *Feast of Tabernacles* might not? I take it to bee thus; All the *after translations* depended vpon the *first translation* of the *first new Moone in Tisri*, but that could not be so changed as to preuent all concurrence of two *Feasts*, and thus to haue their *Passenger* sometimes to follow their *Sabbath*, they thought the most conuenientest ordering of the yeere, because though not all meetings of two *Sabbaths*, yet most were hereby preuented.

This tract of translation of *Feasts*, it serueth partly to open the customes of the *Iewes*: partly to giue light for the vnderstanding of that great dispute among *Dinimes*, whether our *Sauour* did anticipate the *Passenger*. The *Greeke Church*¹ holds, that he kept a *Passenger* by himselfe with his *Disciples*, on the *thirteenth* day of the moneth, when *unleauened bread* was not yet to be vsed; and hence they doe both vse and vrge a necessitie^m of *leauened bread* in the *Lords Supper*: But this opinion wee reiect; First, because it accordeth not with the truth of *Euangelicall Historie*. Secondly, because it plainly maketh *Christ* to be a transgressor, not a fulfiller of the Law.ⁿ Others say, that because that yeere their *Passenger* fell on *Friday*; hence the *Feast* was translated vnto *Saturday* by the

¹ Epiph. l. 2. Tom. 1.
cap. 51. pag. 147.

^m *¶* *Ymfermentia*
si panis in cena
Dominica Ecclesia
Romana olim non
damnauit. Casau-
Bon. exercit. 16 p.
465.

ⁿ *Munster. in*
Matth. cap. 26.

the rule *Badu*. Their inference is, that *Christ* kept the fourteenth day of the moneth, which was *Friday*, and the *Jewes* kept *Saturday*. Hee kept Gods command, they the *tradition of their Elders*. ° Lastly, others more probably hold, that both *Christ* and the *Jewes* did eat the *Passeouer* the same day and houre, namely on *Friday*, or the fourteenth day of the moneth, if we count the beginning of *Friday* according to the manner of the *Jewes*, from six a clocke at night on *Thursday*. *Friday* morning hee was iudged, and crucified; and in the after-noon, about three of the clocke, when the *preparation of the Sabbath* began, hee was buried. *There layed they Iesus, because of the Jewes preparation, Ioh. 19. 24.*

° Iosiph. Scalig. de
emend. temp. lib. 6.
pag. 266.

For reconciling the *Evangelists* in this point we must note these particulars, which are more at large proued in the *Chapter of the Passeouer*.
1. The *fourteenth* day of the moneth, on which the *Paschall Lambe* was eaten, was called the *first day of unleauened bread*, the *Feast of unleauened bread* drew neere, which is called the *Passeouer*, *Luke 22. 1.*

The *fourteenth* day was not holy, but the *fifteenth* was. In the *Fourteenth* day of the first moneth is the *Passeouer* of the Lord, and in the *fifteenth* day of this moneth is the *Feast*, *Numb. 28. 16, 17.* Some of them thought, because *Indas* had the bag, that *Iesus* had laid vnto him, Buy those things that we haue need of against the *Feast*, *Ioh. 13. 29.*

The *sheepe and bullocks* offered vpon this day, are called the *Passeouer*, *Dent*. 16. 2. And of this we are to vnderstand *S^r. Iohn* 18. 28. They themselves went not into the common hall, lest they should be defiled, but that they might eat the *Passeouer*. So that this eating of the *Passeouer* is not vnderstood of the *Paschall Lambe*. But some may question, how they should haue beene defiled by entring into the common hall? The answer is, that vpon *P^r Holy dayes*, which they terme *dayes of preparation*, they held it vnlawfull for their *Iudges to sit on life and death*. Hence it is, that they brought *Iesus* to *Pilat* the *Roman Deputy*. Secondly, they withdrew themselves out of the common hall. Thirdly, for this reason they said, *It is not lawfull for vs to put any man to death*, *Ioh.* 18. 31.

⁊ that is, vpon this, or such like day; for though their high Court of *Sanedrim* were put downe at this time, yet all power in cases of life and death was not taken from them, as is implied in the words following. It was that the word of *Iesus* might bee fulfilled, which hee spake, signifying what death he should die, *vers.* 32. Which text intimateth, that that vnlawfulnessse was vrged by the special prouidence of *God*, that he might be *crucified*, being iudged by *Pilat*: for if the *Iewes* had iudged, they vsed no such kinde of death towards malefactors. Againe, *Steuens* was condemned by them to bee stoned, *Acts* 7. And they complained before *Felix*, that when they were about to proceed against

אין דנין
דיני נפשות
לא ערב
שבת ולא
ערב יום
טוב
Moses ben Mai-
mon. lib. ult. lade.
Sanedrim. 5. 11.

⁊ August. tract.
114. in Ioann. Ha-
bunc locum expo-
nunt etiam Cyrill.
lib. 12. in Ioan. cap.
6. Chrysostom. hom.
82. in Ioan. Bedain
cap. 18. Ioan.

against *Paul* according to their owne Law, the chiefe Captaine *Lysias* with violence tooke him out of their hands, *Acts* 24. Which argueth, that all power in causes capitall was not taken from them : But of this see the *Chapter of their capitall punishments.*

CHAP. VIII.

The Feast of Expiation.

VPon the tenth day of the moneth *Tisri*, answering to *September* with vs, the *feast of Expiation* was commanded to be celebrated, *Leuit.* 13. It was called the *feast of Expiation*, because the *High Priest* did then confesse vnto God, both his owne sinnes and the sinnes of the people, and by the performance of certaine rites and ceremonies expiate them, and make an attonement vnto God for them.

The *Ceremonies* at this time to bee performed, concerned either the *people and the Priest*, or the *Priest alone*. These which concerned the *people and the Priest*, consisted in the afflicting of their soules by *fasting*. Whence this feast was also called ^a *Dies ieiunij* ; The *fasting day*, ^a *Iosephus de bell. Iud. pag. 43.* *Ier.* 36. 6. Which serueth for the vnderstanding of that, *Acts* 27. 9. *Sayling was now dangerous because the Feast was already past* ; that is, the *Feast of Expiation* was now past, and winter was at hand.

Those

Those Ceremonies which concerned the Priest alone, were two; First, then the High-Priest entred into the Holiest of Holies, which was peculiar vnto this day. Secondly, he being about to sacrifice for himselfe and his house, he tooke vnto him a young Bullocke for a sinne offering, and a Ram for a burnt offering, putting on his Priestly robes: after he had washed himselfe in water, he tooke of the Congregation two he-goats for a sinne-offering, and a Ramme for a burnt-offering. The two he-goats hee presented before the Lord at the doore of the Tabernacle, casting lots which of them should be sacrificed, which let scape alive. This last was termed the^b scape-goat, because the other being slaine, this was sent alive into the wilderness. The Greeke Interpreters call this Goat *ἁμαρτίας*, *Malorum depulsorem*, A defender from euills; which name the Heathens applied to their Tutelar Gods. They intimated, that when this Scape-goat carried away the sins of the people into the Wilderness, hee likewise caried away all those euills, which belonged vnto those sinnes. And for the securing the people in this point, the Lord commanded the High Priest to confesse, in the name of all the people, and to disburden the sins of the whole Congregation vpon the head of the Scape-goat. The forme of Confession, according to the relation of the Hebr. Doctors, was this: ^c O Lord, thy people, the house of Israel, they haue sinned, they haue done wickedly, they haue transgressed before thee, I beseech thee now, O Lord, pardon

^b **אֶזְרָאֵל**
Guzaral, ex **אֶזְרָאֵל**
Guez, capra, &
אֶזְרָאֵל
alijt. R. D. Kim-
chi, in radic.

^c P. Far. Leuit. 16.

pardon the finnes, iniquities, and transgressions, with which the people, the house of Israel have sinned, done wickedly, and transgressed before thee, as it is written in the Law of thy servant Moses: That in that day he shall make attonement for you, that he might cleanse you, and that you might be cleane from all your iniquities before the Lord.

The moderne Jewes now (because there can be no proper sacrifice, the Temple of Ierusalem being destroyed) the men they take a *white cocke* on this day, the women an *hen*. ^d This cocke they sing three times about the Priests head, saying; *Gallus Gallinaceus hic commutatio erit pro me*; That is, *This cocke shall be a propitiation for me*. After that they kill the cocke, acknowledging themselves worthy of death; and then they cast the intralls vpon the top of the house, that some Rauen or Crow might carrie both them, and together with them, their finnes into the wilderneffe. And lest they might seeme to bee mad without reason, they assigne the cause why they make choice of a cocke, at this time, to be this. This word **Gebher* in the holy language signifieth a man, in their *Talmud* it signifieth a cocke. Now, say they, the iustice of God requires, that as *Gebher* sinned, so *Gebher* should make satisfaction. From this feast of Expiation it is probable, that the *Grecians* vsed an ycerely Expiation of their cities, which was performed on this manner: Certaine condemned persons were brought forth with garlands vpon their heads, in manner of sacrifices, these

^d Baxteri. Synagog. cap. 20.

* גביר

* *Suidas* in voce
καταψαλα.

* *καταψαλα* ἰ-
αλυστο οἱ οὐρανὸν
καταψαλα δὲ τὸν
ἄνθρωπον ἵνα καθα-
ρισθῇ. *Plut.* pag. 48.

† *Budens* annot.
reliq. in *Pandect.*
De panis, p. 334.

they would tumble from some steepe place into the sea, offering them vp to *Neptune*, * vsing this forme of words, *καταψαλα ἡμῶν ἵνα καθαρισθῶμεν*, *Sis pro nobis peripsima*: As if they had said, *Be thou a reconciliation or propitiation for vs.* The like kinde of expiation was vsed among them in time of any pestilence, or contagious infection; for the remouall of such diseases, they then sacrificed certaine men vnto their Gods, * such men they termed *καταψαλα*. These two words are vsed by the *Apostle*, 1 *Cor.* 4. 13. and they are translated *filth and off-scouring*: we are made as the *filth of the world, and as the off-scouring of all things.* The words signifie properly the *filth or dirt scraped off mens shoes*, or from the *pauement of the ground*: But in † *Budens* his opinion, the *Apostle* had allusion vnto those kinds of expiations in vse among the *Heathens*. As if he had said; Wee are as despicable and as odious in the sight of the people, as much loaded with the reuilings and cursings of the multitude, as those condemned persons, who were offered vp by way of publique expiation.

Now seeing at this feast principally the *High Priest* was a *type of Christ*, it will not be amisse to note the agreement betweene the *type* and the *truth*.

Aaron,

Aaron.

Christ.

1. The *high-Priest* went into the *Holiest* of all, *Leuit. 16. 3.*
2. Hee went once a yeere, *Exod. 30. 10.*
3. He with the bloud of goats and calves, *Hebr. 9. 12.*
4. He alone, *Hebr. 9.*
5. He cloathed with his Priestly robes, *Leuit. 16. 4.*
6. He tooke two goats, *Leuit. 16.*
7. The goat did beare the peoples iniquities,
1. *Christ* our *High-Priest* went into the *Holy place*, namely, the heauens, *Hebr. 9. 12.*
2. Hee entred once, *Hebr. 9. 12.*
3. Hee by his owne bloud, *Hebr. 9. 12.*
4. He alone hath trodden the wine-presse, *Isay 63. 3.*
5. Hee ordained and sealed to this office, by his Father from all eternitie.
6. Hee tooke two natures : the impassibilitie of his Godhead was shadowed by the Scape-goat : his sufferings in his Manhood, by the goat that was sacrificed, *Theodor. Quæst. 12. in Leuit.*
7. *Christ* was made sin for vs, *2 Cor. 5. 22.*

CHAP. IX.

*The Sabbaticall yeere, or Seuenth
yeeres rest.*

ASsevery seuenth day was a Sabbath day, so every seuenth yeere was a Sabbaticall yeere, *Lewis. 25.* And as the Sabbath day signified that they themselves were the Lords, and therefore they abstained from their owne worke to doe the Lords: So the Sabbaticall yeere was to signifie, that both they and their Land was the Lords.

The obseruation of this feast consisted chiefly in two things. *First*, in the not tilling or manuring of their ground, whence it was called ^a *Schabath Haarets, the Sabbath of the Land, Lew. 25. 6.* *Secondly*, in the Creditors discharging their debtors, and releasing their debts, and thence it was called ^b *Schemita laihoua, The Lords release, Deut. 15. 2.*

Seeing they were that yeere forbid to till their ground, here question might be made what they should eat then in the time of this intermission?

Answ. I will command my blessing upon you in the sixth yeere, and it shall bring forth fruit for three yeeres, Lewis. 25. 20, 21. saith the Lord.

Seeing every seuenth yeere, debts according to Gods command were to be remitted, some might

שבת
חארץ

שמירתה
ליחורח

might demand, whether this might not much endamage their estates if they did lend? or harden their hearts not to lend?

Ans. It could not endamage their estates, for it is a most infallible *Maxime*: *No man is a loser by serving God.* Whence the *Hebrewes* themselves interpret this to be rather *Mandatum probationis*, A command of triall, such as *Abrahams* offering vp of *Isaak* was, which *God* commanded, not intending that he should be sacrificed, but that *Abrahams* loue might be tried; rather than *Mandatum obedientiae*, A command of obedience. To this purpose speaketh *Aben Esra*, interpreting these words; *Sane when there shall be no poore among you, Deut. 15. 4.* ^{c. Aben Esra, Deut. 15. 4.} That is, saith he, as if the *Lord* had said, *Know that that which I haue commanded thee, that thou shouldest not exact of thy brother, will be needlesse. If all Israel, or the greater part obey the voice of God; then there shall be no poore amongst you, to whom it shall be needfull for thee to lend: yea all of you shall be able to lend to many nations.*

The reasons why this Feast was instituted, are thought to be, *First*, to teach the people to depend vpon *Gods* prouidence by faith; for though the owner of the field might gather euen on that yeere for the maintenance of himselfe and his family, *Leuit. 25. 6.* yet he was neither to sow his field thereby to make his haruest the greater; nor to hedge his field, or locke vp his corne-yard, thereby to enioy the proprietie, but to let all be common; and eue-

⁴ Vid. Hospinian.
de orig. huius festi.
⁵ Talmud in Sane-
drin. c. Heles.

ב' אלפי
תורה ב'
אלפי תורה
ב' אלפי
ימיה
חמישיה
Duo millia mani-
tatis, duo millia di-
erum Messie. Tal-
mud in Sanedrin.
c. Heles.

ry mans hand equall in euery place. *Secondly*, they were hereby put in minde of that happie estate, which *Adam* enioyed in his innocencie, when the earth brought forth her increase without manuring. *Lastly*, it shadowed forth that *euerslasting Sabbath* which we expect in the heauens.⁴ And some coniecture this to be the ground of *Rabbi Elias* his opinion,⁵ that the world should continue for six thousand yeeres, but the seuenth thousand should be the great Sabbaticall yeere. The six thousand yeeres answered the six working daies of the weeke, the seuenth answered our Sabbath, according to that, A thousand yeeres are but as one day with the Lord, 2 Pet. 3. 8. *Elias* his words are these; Six thousand yeeres the world shall be, and againe it shall be destroyed: ⁶ Two thousand shall be void, two thousand under the Law, and two thousand under the *Messias*. The substance of this propheticie howsoeuer we reiect as too curious, yet seeing that a *Jew* spake it, it may serue to proue against them, First, That the *Messias* is already come: Secondly, That *Moses* his Law ceased at his comming.

CHAP. X.

Of their Iubile.

THis is the last festiuall which God commanded the *Iewes*; it was celebrated euery fiftieth yeere. It is commanded,
Lewis.

Leuit. 25. 8. Thou shalt number seven Sabbaths of yeeres vnto thee, &c. The English word *Iubile* is deriued from the Hebrew יובל *Iobel*, signifying a *ram*; it signifieth also a *rams horne*. Seven Priests shall beare before the *Arke* seven Trumpets of rams hornes, *Iosh. 6. 4.* where the word *Iobelim* is vsed, and is expounded by the *Chaldee Paraphrast*, *rams hornes*. *Marbachius* is of opinion, that this yeere was called their *Iubile*,^c from *Iubal*, the first inuenter of muscall instruments, of whom we reade, *Gen. 4. 21. Iubal was the father of all such as handle the Harpe and Organ*. Other Authors deliuer other reasons of the name; but it is most probable, that this yeere was termed the yeere of *Iubile*, from *Iobelim*, the *rammes hornes* then sounded. There were five maine vses of this Feast.

^c *Marbachius in Leuit. 25.*

First, for the generall release of seruants. *Secondly*, for the restoring of lands and tenements vnto their first owners, who formerly sold them. *Thirdly*, hereby a true distinction of their Tribes was preserved, because lands returned vnto their owners in their proper Tribe, and seruants to their owne Families. ^d *Fourthly*, Some are of opinion, that as the *Grecians* did compute their times by the number of *Olympiads*; the *Romans* by their *Lustra*; the *Christians* by their *Indictions*: So the *Jewes* by their *Iubiles*. Lastly, it did mystically shadow forth that spirituall *Iubile*, which *Christians* enioy vnder *Christ*, by whose blood we haue not onely a reentry into the *Kingdome of heauen*, which

^d *Hospinian. de O-
rig. fest. c. 9.*

we had formerly forfeited by our finnes (and this was haply signified by the *Israelites* reentry vpon their lands formerly sold) but also the *sound of the Gospell* which was in this Feast tyed out vnto vs by the *noyse of Trumpets*, is gone thorowout the world. And thus the *Lord God* hath blowen the *Trumpet*, as *Zacharies* phrase is, *Zach. 9. 14.* But neither this release of seruants, nor restoring of lands, was ^e vntill the tenth day of the first moneth *Tisri*, at which time it was proclaimed by the sound of Trumpets, or rammes hornes; the nine first dayes of this moneth the seruants feasted and made merry, and wore garlands in token of their liberty approaching.

^e *Mosis* *Aegyptius*
ⁱⁿ *Halacha* *Sebe-*
mita *Vciobel. c. 10.*

CHAP. XI.

The Feast of Purim and the Feast of Consecration or Dedication.

P*ur* is a *Persian* word, and signifieth a lot, whence this *Feast of lots* is called *Purim*.
 (i.) *χαρωθία*, *A lottery*: it began on the fourteenth of *Adar*, and continued till the end of the fifteenth, *Ester 9. 21.* It was instituted by *Mordecai*, in remembrance of the *Jewes* deliuey from *Haman*, before whom lots were cast day by day, and moneth by moneth, for the destruction of them. In these two dayes they reade

reade the History of *Esther* in their *Synagogues*; and as often as they heare mention of *Haman*, they doe with their fists and hammers beat vpon the benches and boords, as if they did knocke vpon *Hamans* head.

The Feast of Dedication, is termed in the *New Testament* *Εγνα*, ^a a Feast wherein something is renewed; because those things onely are reputed consecrated, which are separated from their common vse, and dedicated to some new and holy vse. We shall reade of many things consecrated in the *Old Testament*; the *Tabernacle*, the *Temple*, *Priests*, *Altars*, *Vessels*, and *Garments*: but there was no anniuersary or yeerely solemnity appointed, to be obserued in remembrance of their *Consecration*. The *Consecration* therefore which we now speake of, being an yeerely festiuall, was the consecration of the *Altar* appointed by *Iudas Maccabeus* to be obserued from yeere to yeere, for the space of eight dayes, from the five and twentieth of the moneth *Cassew*, which answereth in part to our *December*, 1 *Macab.* 4. 59. Of this *Saint Iohn* speaketh, and as he mentioneth our *Sauours* presence there, so he intimateth the time to be about *December*. It was at *Ierusalem*, the Feast of the Dedication, and it was winter, *Iohn* 10. 22, &c.

The reason of this Feast, was in remembrance of that great mercy which God shewed vnto his people, in deliuering them from the tyrannie of *Antiochus*, and the *Idolatrie* which

^a *Hospinian* de fest. fol. 33. ex *Antonio Margarita* in *bb. de ceremonijs Iudeorum*.

^b *Εγνα* ἡ ἐπεὶ τῆς ἡμέρας τῆς ἐκείνης ἐγένετο ἡ ἐκείνη ἡμέρα. *Suidas*.

he had forced vpon them, setting vp the *Idoll of Iupiter* in the *Temple of God*, and abolishing the true worship of *God*.

These two *Feasts* are of *humane institution*, and others might be added vnto them, but little is to be added or nothing at all to that which is deliuered concerning them, in the places of *Scripture* where they are mentioned.

THE



THE
FOVRTH BOOKE.
Of their Idolatry.

CHAP. I.

The beginnings of Idolatry.

THe infinitenesse of Gods Ma-
iestie farre transcendeth the
capacitie of created natures,
and if wee consult not with
Gods owne Oracles, though
the sense of a Deitie may bee
imprinted euen in an *Atheists* heart, yet so far
shal he be from all right vnderstanding of God,
that he will adore the creature in stead of the
Creator, and when he hath multiplied the num-
ber of his gods, according to the number of the
stars in heauen, and creeping things on earth,
yet still his heart will bee doubtfull, whether
hee hath worshipped the true God, nay whe-
ther the true God bee not vtterly vnknowne.

For this reason the mariners in *Jonahs* ship cried euery man vnto his god, *Jonah* 1. 5. Euery man to his *owne* god, and lest they might all mistake the *true* God, they awaken *Jonah* to call vpon *his* God. This ^a vncertainty attending *Idolatrie*, caused the *Heathens* to close their petitions with that generall, *Dij dea q̃ omnes*. ^b The *Arabians* perceiuing the vn sufficiencie of their *knowne* gods, dedicated their Altars, *Ignoto Deo, To the vnkowne God*. At *Athens*, *S. Paul* found an Altar with the same inscription, *Act.* 17. 23. Hence other neighbour countries were wont to sweare ^c by him that was *unkowne* at *Athens*. From this doubt and distrust among the *Athenians*, what God was? and who he was? sprang another vncertainty amongst them, as dangerous as the other, diuiding and sharing that vndiuidable vnitie of the *Godhead*, betweene I know not what compiers and equals, so that they had other Altars mentioning a pluralitie of gods: ^d the inscription being *Ἰσῶταζοντων, The Altar of the vnkowne Gods*; yea the compleat and intire inscription of that Altar which *Saint Paul* saw, is thought to haue beene thus, ^e *To the Gods of Asia, Europe, and Africa, to the vnkowne and strange God*. Which obseruation implieth their practise to haue symbolized with other *Heathens* in that forementioned closure, *Dij Deaque omnes*; O all yee Gods and Goddessees helpe. This distrust I thinke to be the chiefe reason why they worshipped the *unkowne* God; though I deny not but the Altars might beare this

^a *Seru. in Georgic. lib. 1.*

^b *Gyrail. Syniagm. 17.*

^c *Νῆ τῶν ἐν Ἀθῶναις ἀγνοῶντων. Lucian. in Philopatride.*

^d *Pausanias in At-tica.*

^e *Θεῶν Ἀσίας, καὶ Ἑυρώπης, καὶ Ἀφρικῆς, Ὡς ἀγνοῶντων καὶ ἑτέρων. Theophyl. in Act. Apost. 17. 23. At. Eccl. ou. Tit. 1. 12.*

this title, to conceale the name of their *Tutelar god*, vnto whose protection they had committed themselves, ^r because the *Heathen* people generally conceived, that if the *gods* name, to whom they dedicated a *Citie*, were knowne, then the enemies might by some magicall incantation or charme, call him forth, and cause him to forsake the *City*: For the better preventing of which manner of euocations, the *Tyrrians*, the *Lacedemonians*, and other ^s Nations, fettered and chained their *gods*, that they might not depart. Again, it might be done in imitation of the *Jewes*, who about the time of our *Sauour* his incarnation, held it vnlawfull to pronounce that essentiall name of *God*, *Iehoua*, and in stead thereof would reade *Adonai*. The occasion of this concealement of the name *Iehoua*, I take to haue been originally, to preuent the blaspheming of that holy name among the *Heathens*, who had learned from that name to denominate their *Idols*, ^h *Ioue*, *Iao*, *Iaoth*, *Iasua*, &c. Hence afterward the forbearing the name became superstitious, and so farre preuailed, that they corrupted the text for the defence thereof, *Exod.* 3. 15. This is my name *לֵגְנוֹלָם*, *legnolam*, for euer: ^t they reade *לְהַלֵּל*, *legnalam*, to be concealed. Though I deny not but that name was alwayes in some sense ineffable; namely, as ^k *Pliny* saith, the names of the *African* people and Townes were ineffable, that is, such as other languages could not expresse without circumlocutions.

^r Alex. ab Alex. lib. 6. cap. 4. Tyrannus in illam locum.

^s Macrobius Saturn. lib. 3. cap. 9.

^h Vid. Macrobius Saturn. lib. 1. cap. 18. It. Irenaeus, lib. 2. cap. 2. It. Item Orig. contra Cels. l. 6. fol. 76. col. 3.

^t Vid. P. Galatin. lib. 2. cap. 10.

^k Plin. in Praem. lib. 5. Hist. Natur.

As those fore-mentioned *Idolstrous* names, were nothing else but so many deprauations of the name *Iehoua*: so the Originall of many other ensuing kindes of *Idolatry*, proceeded at first from a misconstruction of Scripture. They hauing learned by tradition, that the Sunne, Moone, and Starres, had a kinde of Lordship and rule ouer day and night, times and seasons: Hence the superstitious ignorance of those people deified those lights of Heauen, and worshippt them as *gods*. Afterward corruption preuailing, their *Apotheosis*, or *god-making Ceremonies*, were extended to sublunary creatures, partly as *Symbola*, or representatiue signes of those greater and more glorious lights; for this reason the *Chaldeans* worshippt *Fire*: *𐤁𐤍*, and *Vr* of the *Chaldeans*, mentioned *Gen. 11.* which signifieth *fire* or *light*, is thought to be the very *god* of the *Chaldeans*, though in that place the name *Vr*, be applied to some chiefe Citie, from the name of the Idoll. Yea, the *god* of *Nabor*, *Gen. 31. 53.* is thought to be no other; partly also the inferiour creatures were canonized for *gods*, in way of thankfulnessse for the benefits receiued from them, for which reason the *sea*, the *winds*, the *aire*, the *earth*, and *fruits* of the *earth* became deified. At last, *well-deseruing men*, nay *Crocodiles*, *Serpents*, *Rats*, *Cats*, *Dogs*, *Garliske*, and *Onions*, were reputed *gods*.

CHAP. II.

*Of Moloch, Adram-Melech, Anam-Melech, Baal,
The Tabernacle of Molech, Chinn, Remphan,
Horses consecrated to the Sunne,
Thamuz.*

OF the *Idoll Moloch* we reade in diuers places of Scripture, 1 *King.* 11. 2 *King.* 23. 10. *Lewis.* 18. 21. He is sometimes called *Moloch*, sometimes *Molech*, sometimes *Milcom*. He was the reputed god, not only of the *Ammonites*, but of the ^a *Moabites* also. He had his name from מלך *Malac*, signifying to rule or reigne. The seuentie *Elders* translate him, מלך, *Sam. d. s.* a *Prince*, or *King*. Such *King-Idols* were *Adram-Melech*, and *Anam-Melech*, the gods of *Shephernaim*, vnto whom that people burnt their children in fire.

^a *Lovinus in d. l. 7.*
^{21.} *Occurrit.*

I take *Moloch* and *Baal* to bee one and the same *Idoll*; they were both names of supremacy and rule; בעל *Baal* signifieth a *Lord* or *Master*: And מלך *Molech*, a *King* or *Prince*. They had both the same manner of sacrifice, they burnt their sonnes for burnt offerings vnto *Baal* likewise, *Jerem.* 19. 5. yea they built the high places of *Baal*, which are in the valley of *Benhinom*, to cause their sonnes and their daughters to passe thorow the fire vnto *Molech*, *Jerem.* 32. 35. In which text, the place of sacrifice is noted to be one and the same, common to both *Idols*, and

Molech

Moloch put in the end of the verse, to explaine *Baal*, in the beginning thereof.

Some thinke them to be different, because the ^b *Planet Iupiter* was worshipped vnder the name of *Baal*; but the *Planet Saturne* is probably thought to haue beene worshipped vnder the name of *Moloch*. If wee diligently obserue histories, we shall finde such a *confusion of the Planets*, that the *Sunne*, as it was sometimes called *Baal*, sometimes *Moloch*: so it was sometimes called ^c *Iupiter*, sometimes ^d *Saturne*;

^c Plato apud Macrobi. Saturn. lib. 1. cap. 23. ubi mendose citatur à Timæo Platonis, quod est in Placito.

^d Affyrios Saturnum (quem & Solcm dicunt) Iunonemq; coluisse constat. Servius in Æneid. 1.

and concerning *Baal*, this is euident: hence *Iupiter* was called by the *Phenicians*, *Baal-samen*, which name is deriued from the *Hebrew*, and foundeth as much as *Iupiter Olympicus*, the *Lord of heauen*: For *Baal* signifieth *Lord*, and *Shamaim*, *Heauen*. And what is this *Lord of Heauen* in the theologie of the *Heathens*, other than the *Sunne*? who may as well be stiled the *King of Heauen*, as the *Moone* the *Queene*. Yea *Sancho-niatho*, as *Ensebius* in the forequoted place relates him, taketh all these three for one, namely the *Sunne*, *Iupiter*, and *Baal-samen*.

^e מלך, *Moloch* dicit volunt quasi מלאך *Malach*. (i.) *Angelus*, Nuncius. Proinde interpretantur *Moloch Mercurium* Deorum nunciū.

^f R. Leni. Lenit. 18. 21.

^g Macrobi. Saturn. lib. 1. cap. 7.

Concerning *Saturne*, it is apparant that the *Sunne* was worshipped vnder his name; but I finde some Expositors to interpret *Moloch* to be ^e *Mercury*, others ^f *Mars*: these are but few, and the grounds weake. It is therefore more generally and more probably thought, that hee was *Saturne*, because as to *Moloch*, so to *Saturne*, the *Heathen* people did sacrifice their ^g *Sonnes* and *Daughters*. Secondly, *Saturnes* image

Image differed not much from *Molochs*. Of *Saturnes* thus we reade; ^b *It was made of brasse, wonderfull for its greatnesse, whose hands reaching towards the earth, were so hollow (ready to claspe) that the youths which were compelled to come vnto him, did fall as it were into a mighty ditch full of fire.* You shall reade in a manner the same description of *Moloch*. *Ialkut* commenting on *Ieremie*, writeth thus; ⁱ *Though all other houses of Idolatrie were in Ierusalem, yet Moloch was without Ierusalem, in a place apart. How was he made? He was an image of brasse: He had seuen chappels, and he was placed before them, hauing the face of a bullocke, and hands spread abroad, like a man that openeth his hands to receiue somewhat from some other: and they set it on fire within, for it was hollow; and euery man senerally entred, according to his offering. After what manner? Whosoer offered a fowle, went into the first chappell; he that offered a sheepe, into the second; a lambe, into the third; a calfe, into the fourth; a bullocke, into the fifth; an ox, into the sixth; and whosoer offered his sonne, into the seuenth. Thus Moloch and Saturne agree: First, in their sacrifice: Secondly, in the forme of their Images. Now these seuen chappells built for Moloch, may well resemble those ^k *seuen gates* with which the *Persians* honoured the *Sunne*; and as the *seuen gates* did, so might the *seuen chappells*, mystically expresse the *seuen Planets*, whereof the *Sunne* was *Moloch*, (i.) the *King and Prince*. When they sacrificed their sonnes vnto this *Idoll*, they did beat*

^b Euseb. de praepar. lib. 4. cap. 7.

ⁱ Ialkut Ierem. 7. fol. 97. column. 1.

^k Orig. contra Celsum, lib. 8. fol. 74. col. 4. It. Gyrard. in Deorum Syntagm. 7. pag. 223.

upon *tabrets* and *drums*, that the crie of the childe might not bee heard by the father. Thereupon was the place called *תופת* *Tophet*, from *תף* *Toph*, signifying a *drumme*, as likewise from the crie of the children it was called *Gehenna*, *גהנו* signifying a valley, and *נחש* roaring or crying. Some may make the question, whether that the phrase, *The fire of Gehenna*, *Matth. 5. 22.* had its originall from this fire, wherewith the children were burnt vnto *Moloch*? I answer, that in this phrase there was not respect only vnto this fire; though by the bitter cryes and ciulations of poore infants, the restlesse torments to hell might be shadowed, yet the perpetuities and euertlastingnesse of hellish paines, I take to be signified herein, by allusion vnto that ¹ other fire kept continually burning, for the consuming of dead carcasses, and the filth brought out of *Ierusalem*. For *Gehenna* was reputed a contemptible place without the Citie, in the which they burnt, by meanes of a fire continually preserued there, the carcasses, filth, and garbidge of the Citie. The ^m *Kabbalists* treating of *Gehenna* in this metaphoricall sense, as it is applied to the paines of hell, doe distinguish of it, saying; That there is *Gehenna superior*, and *inferior*: By the first they vnderstand *bodily torments inflicted upon the bodies of sinners in this world*: By the second they vnderstand the *paines of the soule in the world to come*. ⁿ They say likewise, that there are *Septem Gehenna mansiones*: *Septem de-*
grees

¹ D. Kimchi, *Psal.*
37. 13.

^m Capnio de *Ka-*
bala, p. 644.

ⁿ P. Galatinus lib.
12. cap. 6.

grees or mansion places in Gehenna. 1. Infernus. 2. Perditio. 3. Profundum. 4. Taciturnitas. 5. Vmbra mortis. 6. Terra inferior. 7. Terra ficti-
 tiens. Of these seven receptacles, hee that will
 mispend his time may reade according to the
 quotation.

It is much controuersed among Expositors,
 whether the children in this sacrifice were
burnt in the fire, or onely initiated and consecra-
 ted to Moloch, passing in the midst of two fires in
 signe of their consecration? It is probable, that
 both were in vse. First, the Scripture speaketh
 of both. Secondly, the Hebrew Doctors shew
 the manner of both. That they were Burnt Ial-
 cut expressly teacheth, and with him * others
 accord, saying, That Molech is the name of an
 image, and the wise men of blessed memory inter-
 pret Molech to be an vniuersall name, denoting any
 whom they haue made to rule ouer them; and it is
 agreed vpon, that this is the abomination of the
 sonnes of Ammon, and this phrase to cause to passe
 thorow, is as much as to burne. Others say, This
 Idolls name was Molech, and † this was his wor-
 ship: That he, (namely the father) deliuered his
 sonne vnto the Priests, and they made two great
 fires, and they made his sonne passe on his feet be-
 tweene both these fires.

* Aben-Efra. Leu.
 18. 21.

† Rabbi Salomon
 Leuit. 18. 21.

Notwithstanding, we must not thinke that
 there were no other oblations vnto Molech be-
 sides sacrificing of children: For what vse then
 serued those other six Chappells? No, I take
 this oblation of children, not to haue beene

forced on them by any superstitious law or tradition, binding them thereunto: but to haue beene reputed a worke more meritorious, because it was meerely voluntary. This I note, because otherwise there were an apparent difference betweene *Baal* and *Moloch*. For the *Baalites* offered vnto their fancied deity a bullocke in that contention betweene them and *Eliab*, 1 *King*. 18. Bullockes, and Calues, and Lambs, were their *ordinary* sacrifices, the sacrificing of their children *extraordinary*. Yet their ordinarie sacrifices, were not alwayes altogether void of mans blood, but sometimes the *Priests* would lance and cut their owne flesh: which custome, whence it had its original, I finde not: onely we finde the like to haue beene practised by the *Heathenish Priests* in their sacrifices to *Bellona*: [¶] *Tertullian* toucheth it; but [¶] *Lactantius* treating of *Bellona* and her *Priests*, speaketh more clearely, saying, *They sacrificed not with any other mans blood, but with their owne, their shoulders being lanced, and with both hands brandishing naked swords, they ran and leaped up and downe like mad men.* Who would not take these *Bellonites* to bee the very *Baalites* spoken of, 1 *Kings* 18. *They leapt upon the Altar which was made——and cut themselves as their manner was with knives and launcers, till the blood gushed out upon them.*

[¶] *Tertul. Apolog.*

cap. 9.

[¶] *Lactantius* p. 40.

That the opinion of pleasing God by sacrificing their children sprang from *Abrahams* offering of *Isaak*, seemeth very probable, and is intimated

intimated by *R. Salomon*, who bringeth in God speaking concerning *Moloch* after this manner. *I neuer commanded that they should offer up their sonnes for an oblation, and I neuer spake it unto any of my Prophets, † and when I spake to Abraham to sacrifice his sonne, it entred not into my heart that hee should sacrifice him, but to make knowne his righteousness.* Yea † *Porphyrie* treating of *Saturne*, (who seemeth to have beene this very *Moloch*) saith that the *Phœnicians* called him *Israel*, and that he had by *Anobreth* one only son, called *Ieud* in the *Phœnician* language (no doubt from the *Hebrew* *Iechid*, signifying an *only begotten*, and applyed to *Isaak*, *Gen.* 22.2.) which he offered vpon an altar purposely prepared. Who seeth not the history of *Abraham* and *Sarah* vnder the names of *Israel* and *Anobreth*? and the immolation of *Isaak*, vnder the name of *Ieud*? and the originall of this Sonne-sacrificing diuinity, to haue beene the vnwarrantable imitation of *Abraham*?

† *Solomon Iarshi.*
Ier. 7.31.

† *Euseb. prepar.*
Euang. l. 1. c. 7. p.
17.

But what! was the *Sunne* worshipped *Idolatrously*, no otherwise? Yes, except I am deceived, we finde another manner of worship described by *Amos*, chap. 5. 26. *But yee haue borne the Tabernacle of your Moloch, and Chiun your images the starre of your God* which yee made to your selues. This translation I preferre before others. First, because the * *Hebrew* word signifieth a *Tabernacle*. Secondly, it is rendred the tabernacle of *Moloch*, not *Siccuth* your King, “by the *sementie*. Thirdly, it is so repeated

* וְשִׁכְנֵי
אֱלֹהֵיכֶם
כִּינּוּן
וְכִינּוּן
“ Kai ariadēn
tū sūm lū tū
moloch, hē tō a-
gron tū theō ū-
mōi pōsād, tōd
tū tēs ūs ēpōi-
ōsēi iawōtīs.

ted by *Saint Steuen, Act. 7. 43.* Yee tooke vp the *Tabernacle of Moloch*, and the *starre of your God Remphan*, figures which yee made to worship them.

Three things are to be enquired for the vnderstanding of this parallel. *First*, what the *bearing or taking vp of this Tabernacle is*. *Secondly*, what *Idoll* was pointed out by these names of *Chim* and *Remphan*. *Thirdly*, what is meant by the *starre of this God*.

The taking vp of this *Tabernacle* denoteth their worship which they exhibited vnto their *Idoll*, by carrying him vp and downe in *Tabernacles* and *Pageants*, after a solemne manner of procession; by the *Romans*, this solemnitie was termed *Pompa*; and the tent or *Pageant* in which the *Idol* was carried, *Thensa*, according to that, *Thensa decorum vehiculum*. This kinde of *Idolatry* may seeme to haue had its originall among the *Heathens* from an vnwarrantable imitation of *Moses his Tabernacle*, which was nothing else but a *Portable Temple*, to be carried from place to place as need required. For it cannot be denied, but that many superstitions were deriued vnto the *Heathens* from the true worship of *God*, which he himselfe had prescribed vnto his people. Thus as *God* had his *Tabernacle*, *Priests*, *Altars*, and *Sacrifices*, so the *Denill* had his *Tabernacles*, *Priests*, *Altars*, and *Sacrifices*. As *God* had his *fire euer burning vpon the Altar*, *Leuit. 6. 3.* So had the *Denill* his *fire preserved burning by those Vestall Virgines*. As *God* had his

Propitiatory

^u *id est vnde uelut
portabilem diuina-
tem. Ioseph. Antiq.
lib. 3. cap. 5.*

Propitiatory or Mercy seat: So had the *Denill* his *Sacros tripodas*, his *Oracles* from which hee would speake vnto them that serued him. This solemne proceession was performed by the *Romans*, in the honour of the * *Sunne*: It was preformed by the *Israelites* in honour of their *Moloch* who formerly was interpreted the *Sun*. To adde vnto the pompe and state of this solemnitie, both the *Romans*, and the *Israelites* caused *great horses* and *chariots* to be lead vp and downe. * *Horses* were consecrated to the *Sunne* by the *Romans*, and their *Cirque-place* was sometimes called *ἵπποδρόμος*, and *ἵπποδρομιον*. An *Horse-race*. And that *chariots* where commonly vsed in those pompous shewes is * euident. Concerning the people of *Iudah*, doth not the like practice plainly appeare? 2 *King*. 23. *Iosiah* did put downe the *Horses* giuen to the *Sunne*, and the *chariots of the Sunne*. This kinde of idolatrous worshipping the *Sunne* seemeth to haue had its beginning from the *Persians*; who also accounted *horses* holy to the *Sunne*, * and the *Persian King* when he would shew himselfe in great state, caused an exceeding great *horse* to be lead vp and downe, the which was called *Equus solis*.

The second enquiry is, what *Idoll* was meant by *Chiun*, and *Remphan*, otherwise in ancient copies called *Repham*. Not to trouble the Reader with the various interpretations of Expositors, much lesse with the bold aduentures of others in correcting the text: By *Chiun* we are

to

* *Solis honore noni grati spectacula Circi. Antiqui dicere patres. Cuius Affric. lib. 1. num. 17. vid. Dempster.*

* *Alex. ab Alex. lib. 3. cap. 12.*

γ—*Hic illius arma, Hic currus fuit. Virgil. Æneid. 1.*

* *Cul. Rhodigin. antiq. l. 8. c. 2.*

to vnderstand *Hercules*, who in the *Egyptian* language was called *Chon*: by *Repham* we are to vnderstand the same *Hercules*, for רפאים *Rephaim*, in the Holy tongue signifieth *Giants*. By *Hercules* we may vnderstand the Planet of the *Sunne*: there are *Etymologists* which deriue *Hercules* his name from the Hebrew האיר כל

^a *Hercules* quid aliud est quam *negus* מלך (i) *hæris gloria*: quæ porro alia est æterni nisi solis illuminationis? *Macrob. Satur. lib. 1. c. 20.*
^b *Euseb. de præp. l. 3. cap. 4. pag. 71.*

Heir-col, Illuminavit omnia: the Greeke ^a *Etymologie*, holds correspondencie with the *Hebrew*, and both signifie that vniuersall light which floweth from the *Sunne*, as water from a fountaine. Adde hereunto, that ^b *Porphyrie* interpreteth *Hercules* his *twelue labours* so often mentioned by the *Poets*, to be nothing else but the *twelue signes of the Zodiak*, thorow which the *Sunne* passeth yeerely. But some may question whether the name of *Hercules* was euer knowne to the *Jewes*? It is probable the name was, for *Hercules* was the god of the *Tyrians*, from whom the *Jewes* learned much *Idolatrie*, as being their neere neighbours: Yea it is apparant that in the time of the *Macchabees* the name was commonly knowne vnto them: for *Iason* the *High Priest* sent three hundred drachmes of siluer to the sacrifice of *Hercules*, 2 *Maccab. 4. 19.*

Thirdly, it followeth that we should enquire what this *starre of Remphan* was; It is probably ^c thought that it was a certaine *starre painted in the forehead of Molech*: Neither was it vnusuall for the *Heathen* people to paint their *Idolls* with such *Symbolica additamenta*. ^d *Iulius Caesar*

^c *Oecumenius, Act. 7. 43.*
^d *Sueton. in Iul. c. 83. It Plin. hist. l. 2. cap. 25. Horat. lib. 2. Od. 12.*

Cesar his Image had a *Starre* depicted on the crowne of his head.

The *Sunne* was also worshipped by the house of *Iuda*, vnder the name *Tamuz*; for *Tamuz*, saith *Hierome*, was *Adonis*, and *Adonis* is generally interpreted the *Sunne*, from the Hebrew *Adon*, signifying *Dominus*, the same as *Baal*, or *Moloch* formerly did, namely, the Lord or Prince of the Planets. The moneth which wee call *Iune*, was by the Hebrewes called *Tamuz*, and the entrance of the *Sunne* into the signe *Cancer*, was, in the Iewes *Astronomie*, termed *Tekupha Tamuz*, the reuolution of *Tamuz*. Concerning *Adonis*, whom sometimes ancient Authors call *Osiris*, there are two things remarkable, *apostrophe*, the death or losse of *Adonis*: and *εὐρησις*, the finding of him againe. As there was great * lamentation at his losse, especially amongst the women: so was there great ioy at his finding. By the death or losse of *Adonis*, we are to vnderstand the departure of the *Sunne*; by his finding againe, wee are to vnderstand his returne. Now hee seemeth to depart twice in the yeere: First, when he is in the *Tropicke of Cancer*, in the farthest degree northward. Secondly, when he is in the *Tropicke of Capricorne*, in the farthest degree southward: answerable vnto these two departures which may bee termed *ἀποσιτισμὸς*, *disparitions*, or *losses of the Sunne*, there are two returnes immediatly succeeding, which may be termed likewise *εὐρησις*, the *findings* or new appearings of the *Sunne*. Hence

* Hieronym. comment. 3. in Ezek.
† Pier. Hierogl. l. 9. pag. 68.

* Nunquamque
satis questus Osi-
ris.
Semper enim per-
dant semper et in-
ueniunt. Lucan.
† Plutarch. medi-
cibiade.

we may note, that though the *Egyptians* celebrated their *Adonis* in the moneth of *November*, when the *Sunne* began to bee farthest *Southward*; and the house of *Juda* theirs, in the moneth of *June*, when the *Sunne* was farthest *Northward*; yet both were for the same reasons, and in substance they agreed. And of this, the *Prophet Ezekiel* is thought to haue spoken, *Ezek. 8. 14. There sate women weeping for Tamuz.*

These solemnities were chiefly obserued, betweene the *Byblienses* and the *Alexandrini*, & the manner was thus: When the *Byblienses* solemnized the death or losse of *Adonis*, at that time the *Alexandrini* wrote a letter, this Letter was inclosed in an *Arke* of bulrushes, therein they signified that *Adonis*, whom they lamented, was found againe: this *Arke* being after the performance of certaine rites and ceremonies committed to the *Sea*, forthwith it was carried by the streame to *Byblus*, vpon the receipt whereof, the lamentation of the women was turned into ioy. ^a Others say that this lamentation was performed ouer an Image in the night season, and when they had sufficiently lamented, a candle was brought into the roome (which ceremony might mystically signify the returne of the *Sunne*) then the *Priest* with a soft voice muttered this forme of words: ¹ *Trust ye in God, for out of paines saluation is come vnto vs.* ² There are likewise of the *Jewes*, that say their *Tamuz* was an Image whose eyes they filled

¹ Procopius in *Isai-*
am ad c. 18. It. Cy-
rillus l. 2. Tom. 2. in
Isaiam.

² Iulius Maternus
Firmicus. *Late erro-*
re profan. religion.
³ *אֵלֶּיךָ יְיָ אֱלֹהֵינוּ*
אֵלֶּיךָ יְיָ אֱלֹהֵינוּ
Firmicus ibid.

הָיוּ עוֹשִׂים
זֶכֶר וּמִי
מִלֵּאִים
עֵינָיו
עֲבֹרָת
רָחוּק
עוֹשִׂים
אֵשׁ מִתְחַחֵר
R. Dan. Kimchi in
radic.

filled with Lead, which Lead being molted by the meanes of fire vnder it, the Image it selfe seemed to weepe.

There¹ are that thinke the *Prophet* alludeth ¹ *Procopius* *Isai* 18. vnto those letters inclosed in those fore-mentioned *bulrush Arkes*, *Isai*. 18. 2. when hee speaketh of Embassadors sent by the Sea euen in *vessels of reeds* vpon the waters. But I rather approue the literall sense, for by reason of the shelves and dangerous rockes in the River *Nilus*, it was not vnusuall for men to saile in hulkes and *vessels made of a kinde of great bulrush*, which by the *Egyptians* was termed *Papyrus*, and these kinde of ships^m *Papiracea naues*.

^m *Plin. Hist. lib. 6. cap. 22.*

CHAP. III.

Of *Baal-Peor*, *Baal-Tsephon*, *Baal-Zebub*;
Baal-Berith, *Bel*, and the
Dragon.

WHOM the *Hebrewes* called *Baal*, the *Babylonians* called *Bel*, and although the *Planets of the Sunne* onely at first might be worshipped vnder that name, yet at last it became a common name to many other Idolls, according to that, *There are many gods, many Baalims or Lords*, *1 Cor.* 8. 5. As the same Idoll *Iupiter* had different names, and different Rites of worship, occasioned

B b 2 some-

sometimes from the different places, as *Jupiter Olympius*, from the hill *Olympus*; *Jupiter Capitoli-nus*, from the *Capitol hill*; *Jupiter Latialis*, from that part of *Italy* which is called *Latium*. Some-times from the different benefits which he was supposed to bestow on men, as *Jupiter Pluvius*, because he gaue *raine*; *Jupiter Lucetius*, because he gaue *Light*; *Jupiter Altitonans*, from *thun-dring*: So *Baal* had his distinctiue titles, and dif-ferent rites of worship, sometimes occasioned by the place, as *Baal-Peor*, *Numb.* 25.3. some-times from the benefit obtained, as *Baal-Tse-phon*, *Exod.* 14.1. and *Baal Zebub*, 2 *Kings* 1, 2. sometimes for some other reason, as *Baal-Be-rith*, *Judg.* 8.33.

^a Hieronym. ad
Hos. c. 9. Idem pro-
didit Isidor. Orig.
lib. 8.

Baal-Peor is thought to bee that ^a *Priapus*, that obscene *Idoll*, so famous in prophane Au-thors. He was called *Peor*, from the hill *Peor*, mentioned, *Numb.* 23.28. as likewise his Tem-ple wherein he was worshipped, standing vpon the same hill, was called *Beth-Peor*, *Deut.* 3.29. He was worshipped by the *Moabites*, and *Midia-nites*: the *Idoll Chemosh*, *Ier.* 48.7. is thought to be the ^b same, and I take it to bee applyed to *Baal-Peor*, by way of contempt, as if one should say, their *blinde god*, according to that in the *Psalme*, *They haue eyes, and see not*. For the first letter ^c *Caph*, signifieth, *quasi*; and מושך *Musch*, *palpare*, to *groape* or *feele about in manner of blinde men*.

^b Hieronym. in
Isa. l. 5. c. 15.

^c Philo Iud. lib. 2.
Allegoriar. p. 79.

^a P. Fag. Exod.
24.1.

Baal-Tsephon is thought by the ^d *Hebrewes*, to haue beene an *Idoll made by the Egyptian Magicians*,

Magicians, and placed in the wilderness, to observe and stop the *Israelites* in their departure from *Egypt*, whence it was termed *צפון Tsephon*, from *צפה Tsapha*, signifying to *watch*, and observe in manner of a *watchman*; we may call him *Baal speculator*, as among the *Romans*, because *Jupiter* stayed the *Romans* when they were flying, he was called * *Jupiter stator*.

* *Resin. lib. 2. antiq. Rom. cap. 5.*

Baal-zebub, soundeth as much as the *Lord of the flies*, or a *Master flie*, which hath power and authoritie over the rest, in which respect the *Prince of the Devils* in the *Gospel* is termed *Beel-zebub*, *בְּלִזְבוּב Zebub* signifieth a *flie*. * This *Idoll* was worshipped by the *Cyrenians*, but principally by the *Eckronites*, because whensoever they sacrificed vnto him, the swarms of flies, which at that time molested the countrey, died. But it is certaine, that this was not the alone reason, for they were wont to repaire to him, as to an *Oracle*, 2 *King. 1. 2.* we may call him *Jupiter muscarius*, or *Hercules muscarius*, ^b for the inhabitants of the *Citie Elis*, sacrificed to *Jupiter* vnder the name of *ἄτροπις* *Atropis*, (i.) *A driner away of flies*; and the *Romans* to *Hercules*, vnder the same name. Some Greeke copies in the *Gospel* read *Βεελzebούβ*, *Beelzeboul*, which change is interpreted to be, for to shew the greater contempt of the *Idoll*, as if they should say, *Jupiter stercoreus*, *בְּלִזְבוּב Zebul* signifieth *stercus*, and *Beel* or *Baal* signifieth *Dominus*.

† *Zurbaron μύστω*
Θεὸν Αὐγροῦ.
Gregor. Nazianz.
orat. 2. contr. Iulian.
p. 102.

§ *Plin. l. 10. c. 18.*

^b *Clement Alex.*
andr. in proreptic.

Baal-Berith was the *Idoll* of the *Shechemites*, of his Temple we read, *Judg. 9. 4.* *בְּרִית Berith*

ἰ Ἐδωκεν ἑαυτοῖς
τοῖς βασιλῶσι
αὐτοῦ, ὡς ἡ
αὐτοῦ ἐστὶν θεοῦ.
Septuaginta in-
script. Iud. 8. 33.

signifieth a *covenant*, so that *Baal-Berith* may be translated *Jupiter federatus*, (i.) ¹ *The God unto whom they bound themselves by covenant*. Concerning *Bel* and the *Dragon*, little is spoken, besides what we read in that of the *Apocrypha*, where the History is described.

CHAP. IV.

Of Dagon.

* R. Dan. i. Sam. 5.

THe ^a Hebrew Doctors say, that this Idoll *Dagon* was made from the navill downward in forme of a fish, but from the navill upward, in forme of a man. This they collect from the 1 Sam. 5. 4. The two palmes of his hands were cut off upon the threshold. And furthermore they say, the Idoll *Dagon* had his name from the Hebrew דַּג *Dag*, signifying in the holy language, a *Fish*, according to which description we may English him the *Philistims Neptune* or ^a *Triton*. Others deriue the name from דַּגָּן *Dagan*, signifying *corne*, and they ^b say, that he first inuented the vse of the *Plough*, and *corne*, whence they translate him *Jupiter aratrim*. In this respect wee may call him the *Philistims Saturne*, because antiquitie makes ^c *Saturne* the first inuenter of *Husbandrie*, and therefore paints him with an *hooke* or *fish* in his hand, as being the fittest *Hieroglyphick* for *Husbandrie*. Both opinions haue their Authors, and no sufficient

* Triton non abs-
mitem habuisse si-
guram fingitur.
From hominē pra-
fert, in pristinū de-
nit alius. Pier.
Hierog. lib. 31. pag.
218.

^b Philo Byblius apud Euseb. de praepar. lib. 1. cap. 7.

^c Pier. Hieroglyph. lib. 32. p. 228. Idem lib. 56.

ficient prooffe hath beene produced to overthrow either. ^d Yea there are not wanting among the *Iewes* themfelues, that say this Image of *Dagon* was made in the forme of a man. Notwithstanding *Scaliger* his coniecture is not improbable, that those who interpret *Dagon*, *Impiter aratrius*, or *Ἀγρον*, might mistake and read *שדאי* *Shadai* signifying *Ager*, *A field*; for *שדד* *Schaddai* being the very name of *God*, signifying *Omnipotens*, *Almightie*.

CHAP. V.

Of the molten Calfe

THE Historie of the *molten calfe* is at large set downe, *Exod.* 32. where wee reade, that by reason of *Moses* his long absence, the people desired of *Aaron*, *Gods* to be made, whereupon *Aaron* made for them the *molten Calfe*. The reason why they worshipped *God* rather in the similitude of a *Calfe*, than of any other creature, is generally by Expositors conceiued to be, from the corruptions learned among the *Egyptians*, who worshipped their Idoll ^a *Apis*, otherwise called ^b *Serapis*, in a liuing *Oxe*, and likewise in an Image made in the forme and similitude of an *Oxe*, with a bushell on his head. This *Oxe* was remarkable for certaine nores and markes, whereby it was differenced from all others. It was blacke bodied,

^a *Pur. mat. hist.* l. 8.
c. 46. *Herodot.* l. 2.
Solin. c. 35. aut *oliorum* distinctione 45.
^b *Alex. Genial. dier.*
lib. 6. cap. 2.

it had a *white forehead*, a *white spot behinde*, and a *knot vnder his tongue*; for the more curious fashioning and polishing of these marks in the molten Calfe, *Aaron* may seeme to haue made vse of his ^c *graving toole*. ^d The *Egyptians* repaired vnto this *Oxe* for the resolution of matters doubtfull, as to an *Oracle*, and the manner of consulting with him was thus. The partie that repaired vnto him, tendred a bottle of hay or grasse, which if he receiued, then it betokened a good and happy euent; if otherwise he refused it, then it did portend some euill to come. *Thus they turned their glory into an Oxe that eateth grasse*, *Psalm*. 106. 20. The *Hebrew* word in the *Psalm*, translated an *Oxe*, is, ^e *shor*, which I note, because, in my opinion, it giueth light to one of the names by which this *Idoll* was denoted. Sometimes it was called *Apis*, from the *Hebrew* word ^f *Ap*, signifying a *face*: sometimes *Serapis*, quasi *Shor-apis*, which is nothing else but *Bonis caput*, an *Oxe head*, the very name vsed by the ^g *Fathers* to expresse this *Idolatrie*. It is commonly knowne, that this *Idolatrie* was deriued to *Israel* from the *Egyptians*, but whence the *Egyptians* first learned it, few haue taught: They doe not coniecture amisse, who interpret the first institution hereof to haue beene in the memory of *Ioseph*, who by his providence releued both *Egypt*, and other neighbour countries in the seven yeeres of famine. Beside the testimonie of no slight ^h *Authors*, there are strong inducements to perswade

כחור

Stylus sculptoris.

^d Plin. Hist. lib. 8.

c. 46. li. Alex. Ge.

nial dier. l. 6. c. 2.

שור

^e Valutis, Facies

פך

^g Cyprian. de bono

patient. p. 318. vid.

etiam August. p. 73.

li. Tertulian. adu.

Ind. cap. 1.

^h Suidas in Zaga-

775.

Ruffinus lib. 2. b. 13.

Eccles. cap. 23. Pier.

Hierogl. lib. 3. p. 15.

swade it. *First*, both the yeeres of plenty and famine were foresignified by the apparition of *Oxen*. *Secondly*, what fitter embleme, (if it had not afterward proued an Idol) to continue the remembrance of a *Ioseph*, (by whose alone care and industry, corne and victuall was provided in an extreme famine,) than an *Oxe*, the true and liuely hieroglyphick of an industrious husbandman? *Thirdly*, in this *Suidas* agreeeth with others, that *this Oxe was pourtrayed with a busbell on his head*, though others doe more clearly expresse the reason of this portraiture, namely, because of the great quantity of corne measured out by *Ioseph* in that extreme dearth. Concerning the sinne of the *Israelites* in making this *Calfe* or *Oxe*, the moderne *Jewes* doe transfer the fault vpon certaine *profelyte Egyptians* who came forth with them; and they say, that when *Aaron* cast their jewels into the fire, these *Egyptians*, contrary to his expectation, by their art *Magick* produced a calfe, to which purpose they vrge *Aarons* owne words, *Exod. 32. 34.* I did cast the gold into the fire, and *thereof came this calfe*; as if his art or will went not with the making thereof, but *of it selfe it made it selfe*. But this answer of his sheweth rather, how vaine the wit of man is in the excuse of sinne; and as his engraving instrument writes downe *Aarons* sinne: so the confession of other more ingenuous *Jewes*, proclaimes the *Israelites*, saying that
no punishment befallerh thee Israel, in which

C c

there

אין לך
 ישראל
 פורענות
 שאין בה
 עקבות
 העגל
 Moses Gerund. uid.
 Munter. Exod. 32.

there is not an ownc of this calfe. I conclude this with the analogie betweene the *Egyptian Apis*, and the *molten calfe*: and this consisted in three things. *First*, as there were some *speciall marks in the Egyptian Oxe*: so is it probable that *Aaron*, with his ingrauing tooles, made *the like*. *Secondly*, as the *Egyptians* in honour of their *Oxe* celebrated a *solemne feast*, with much singing and mirth: so the *Israelites* proclaimed a *feast* in honour of their *calfe*: *The people sate downe to eat, and drinke, and rose vp to play*. *Thirdly*, as the *Egyptians Oxe* was at last drowned in the river: so *Moses* burnt the *molten calfe*, and beat it to powder, and cast it vpon the face of the water, *Exod. 32.20. Dent. 9.21. Ieroboam* afterward, though vpon other inducements, committed the same sinne; hee thought in his heart, that if the people did goe vp to *Ierusalem*, and doe sacrifice in the *house of the Lord*, they would reuolt from him, and returne to the *King of Iudah*: whereupon he set vp *two calves of gold*, the one in *Bethel*, the other in *Dan*; saying vnto the people, *It is too much for you to goe vp to Ierusalem*, *1 King. 12. 28.*

* Said in 2. Cor.
v. 11.

CHAP. VI.

Of Astaroth, Ammonia, Iuno, the *Queene of Heauen*, Diana of the *Ephesians*.

AS the *Sunne* was worshipped vnder many names: So likewise the *Moone*. *Astaroth* was the *Idol* chiefly of the *Zidoni-ans*, 1 *King*. 11. 5. 2 *King*. 23. 13. Shee had her *Temple* called the *house of Astaroth*, in which the *Philistims* hanged vp *Sauls* ^a armour after his death, 1 *Sam*. 31. 10. That the *Moone* was worshipped vnder this name needs not ^b proofo-
nely ^c some say that *Astarte* was *Iuno*: and why may we not say that *Iuno* is often vsed to expresse the *Moone*? ^d Both the *Moone* and *Iuno* are often called by the name of *Frania*. And as the *Moone* in respect of her light is called *Frania*: so in regard of the lesser lights in the heauen, she is called *Astrouarche*, that is, the ^e *Queene of the planets*; or as *Horace* speaketh of the *Moone*; *Siderum regina*, The *Queene of the starres*; or lastly, as *Virgil* speaketh of *Iuno*; *Diuum incedo regina*, The *Queene of the gods*. It seemeth very probable, that this is that *Queene of Heauen*, of which the *Prophet* speaketh, *Ier*. 7. 18. *Ier*. 44. 17. Againe, vnto

nino ^f *אורניא* (i.) *Lucidus* & *Lucida*, ant *Lucinus* & *Lucina*. Et hinc *Græci* *luna* ^g *εὐφροσύνη* dicitur, ^h *אורניא* ⁱ *אורניא* ^j *אורניא*, ab *in-*
perio quod in *astra* exeret. vid. *Herodian* lib. 5.

whom may wee imagine those ancient Heathens to haue performed that solemne worship, which they did on the *Calends*, or first day of euery moneth? was it not to the *Moone*? And yet notwithstanding it is ascribed to *Iuno*,^f whence she is called *Iuno Calendaris*. Lastly, as *Impiter* & *Ammon* was no other than the *Sun*, and worshipped in forme of a *Ramme*: so for ought I see, the *Moone* might be called *Iuno*^h *Ammonia* and worshipped in the forme of a *sheepe*. Sure I am, that the Hebrew *Doctores* describe the images of ⁱ *Astaroth*, to haue bene made in the forme of *sheepe*, and the word *Astaroth* in the originall signifieth a *flocke of sheepe*, and the *Moone* might as well bee called *Ammonia*, as the *Sunne Ammon*, both being so called from their *best*, which in the holy tongue is called ^k *Hammah*, and from thence likewise those images (of which wee reade *Leuit.* 26. 30. *Isay* 17. 8. *Isay* 27. 9.) are called ^l *Hammanim*, because they were certaine *Idols* placed vpon the house top, and so alwaies exposed to the *Sunne*. Furthermore, as *Iupiter*^m *Ammon* was painted with *horne*s, so likewise was the ⁿ *Moone*: why they should bee thus painted, many reasons might be produced, but chiefly three; the *first* peculiar to the *Sun*, the other common both to *Sunne* and *Moone*. *First*, the *Sunne* was painted with *rammes hornes*, because with the Astronomers the signe *Aries* in the *Zodiak* is the ^o beginning of the yeare. *Secondly*, because as the strength of
horned

^f Macrobi. Sat. lib.

1. c. 15.

^g Macrobi. Sat. lib.

1. c. 21.

^h Cal. Rhodigin.

l. 18. c. 38.

ⁱ D. Kimchi. 1 Sam.

31. 10. It. Iud. 2. 13.

^k חמח Calor,
Sol.^l R. Solomon in
Leuit. 26. 30.^m ---. Stat corni-
ger illic.*Impiter*. Lucan. l. 9.
vers. 514.ⁿ Syderum regina
bicornis
audi.*Luna puellor.**Horat. car. secular.*^o Pier. hieroglyph.
l. 10.

horned beasts consist in their *horne*s: so the vertue and influence of the *Sun* and *Moone*, is derived into sublunary creatures by their *beames*. Thirdly, because the light of the *Sunne* and *Moone*, makes the reflexion *cornute* or *horne-like*. When *Moses* came downe from God, *Aaron* and the people saw that his face shined, *Exod.* 34. the *Latine* reads it, *Facies eius erat cornuta*: and hence it is, that *Moses* is painted with *horne*s, which some of the *Rabbines* haue interpreted *horne*s of magnificence: The error grew from the doubtfull signification of the *Hebrew* word signifying *splendor* or *brightnesse*, and also *horne*s.

¶ The *Moone* was also worshipped vnder the name of *Diana*, who although shee were worshipped thorowout all *Asia*, yet she was had in principall esteeme among the *Ephesians*, whence arose that cry, *Great is Diana of the Ephesians*, *Act.* 19. 28. Her greatnesse among the *Ephesians* appeareth partly by her *Temple*, which in *one* place *Plinie* saith was two hundred and twenty yeares building, but *elsewhere* hee saith foure hundred yeares: partly from the great gaine procured vnto the siluer Smiths in making and selling *siluer Temples of Diana*, *Act.* 19. 24. It is much disputed what those *siluer Temples* were; some thinke them to be little houses, or shrines (such as were for their smallnesse portable) in forme representing the *Temple of Diana*, and within haueing the image of *Diana* inclosed, and in this

קַרְנֵי הַהֵר
cornua magnificen-
tiae R. Solom.
parva Hebraicum
קַרְנֵי (unde & קַרְנֵי
& cornu emanant
runt) significat in
antem cornuum
splendorem radiis
emittere.
¶ Macrobi. Satur.
n l. lib. 1. c. 15.

¶ Plin. lib. 36. 14.

¶ Plin. c. 40.

sense *razda* is sometimes vsed, to signifie *closets* or *shrines wherein images were kept*: others thinke certaine coynes or peeces of money, to be called by the name of *Dianaes Temple*, from the similitude of *Dianaes Temple*, engrauen or stamped vpon those coynes: as in *England* we call some peeces of gold the *George*, others the *Angell*, others the *Thistle*, from the impressiō which they beare. The like custome of naming coynes from their Sculpture or impressiō was not vnusuall among the^e ancients; neither were such coynes vnusuall on which the *Temple of Diana* was engrauen, and these capitall letters added, *DIANEPHE*. *Theodorus Beza*, in his maior annotations vpon the *Acts*, reporteth, that he hath seene two of these himselfe.

Wee reade of another kinde of idolatrous worship towards the *Moone*, to haue beene^e that men sacrificed to her in womens apparell, and women in mens apparell, because they thought the *Moone* to be both *male* and *female*, whence the *Moone* is called by old Authors as well *Lunus*, as *Luna*: And *Venus*, whom *Philochorus* affirms to be the *Moone*, is termed *Deus Venus*, as well as *Dea Venus*.^{*} Some haue thought that God had respect vnto this kinde of *Idolatry*, *Deut. 22. 5.* where men are forbidden to weare womens apparell, & *è contrà*; but it is more generally and vpon better grounds thought that the promiscuous vse of apparell (whereby the distinction of sex is taken away) is there forbidden.

^a Simili prorsus ratione Atheniensium numos quosdam, boues: eorumdem Atheniensium alios quosdam Kōges (i.) puellas: alios Corinthiorum πιδνας, pullos: alios Peloponnesiorum, γελώνας, testudines: alios Romanorum naues vocabant.

^u Macrobi. Saturn. lib. 3. cap. 8. Non abjicim. idolatriam in cultu Veneris prodidit Iulius Firmicus de errore profan. religion. cap. 4.

^x Maimonid. in more Nebuchim part. 3. cap. 38.

CHAP. VII.

Of other Gods mentioned in
Scripture.

THe *Sunne* and *Moone*, which are the greater lights in the Heauen, I take to haue beene the chiefeft Idols worshipped by the *Heathen* people. Notwithstanding, their blinde deuotion deified also the other *Planets*, and that numberlesse number of *lesser lights*, called in Scripture *Militia caeli*, *The host of heauen*, whose seuerall natures, properties, and influences, are not distinctly knowne. In like manner there is an *host of Idols* mentioned in holy writ, of whom little or nothing is spoken to the purpose by Authors, more than their very names. Of this nature are those *chambers of imagery*, wherein all formes of creeping things were pourtrayed on the walls, *Ezek. 8*. It may bee termed their *Pantheon*.

In those colonies which the *King of Asbur* transplanted into *Samaria*, euery one worshipped the *god of his owne nation*. The men of *Babel* made *Succoth Benosh*, the men of *Cuth* made *Nergal*, the men of *Hamath* made *Asbima*, the *Auims* made *Nibhaz* and *Tartak*; the *Shepharaim* burnt their children in the fire to *Adram*.

* R. Lovel & King.
17.
R. David non dis-
sentit.

^b Lucian. lib. 16. de
Syr. D. a.
* Herodotus in
Euterp.

* Cic. de leg. b. lib. 1.
v. d. Tiraguel. in
Alex. ab Alex. lib. 6.
It. Diod. Sicul.
lib. 1. 18.

* Alex. Neopolit.
lib. 6. cap. 26.

† Porrum & cetera,
nefas violare &
frangere moris.
O sanctas gentes,
quibus hoc nos-
cuntur in hortis
Numina luental.
Isa'yr. 15.

Adrammelech and *Anammelech* the gods of *Sche-
pharuzim*, 2 *Kin.* 17. 30, 31. * The Hebrew Doctors
say that *Succoth Benoth* was the picture of an hen
with her chicken; *Nergall* they interpret *Gallum
sylvestrem*; *Asima* a Goat; *Nibhaz* a dog; *Tartak an
asse*; *Adrammelech* a mule; *Anammelech* an horse:
that such brut beasts should be worshipped
as gods may seeme ridiculous; but the like to
haue beene practised among the *Heathens*,
profane Authors abundantly testifie. The
^b cocke was worshipped as a God among the
Syrians; * A goat by the *Mendesij*; * A dog by
others: yea they haue adopted into the num-
ber of their gods, * *Oxen, Lions, Eagles, Wolves,*
Crocodiles, Cats, Rats, &c. Nay they haue digged
their gods out of their gardens, * *Garlick, Leekes,*
Onions, &c. To these may be added *Nisroch*
which was the god of the *Affyrians*, and as it
seemeth had his Temple at *Nineue*, 2 *King.* 19.
vlt. and *Esay* 37. vlt. Secondly, רמון *Rimmon*,
the word signifieth a *Pomegranate*. Concerning
this Idol it is much controuersed, whether
Naaman sinned not in saying, *The Lord be mer-
ciful vnto thy seruant, that when my Master goeth
into the house of Rimmon, &c.* 2 *King.* 5. 18. Reade
the words in the *Prater tense*: When my Ma-
ster went into the house of *Rimmon*, the sense
appeares to be a pardon craued for sinnes past,
not afterward to bee committed. The same
word בבהו *Bebho*, in going, is put to expresse
the time past, in the titles of the *Psalmes* 52.
and *Psal.* 54. Thirdly, *Nebo*, otherwise called
Nabo,

Nabo, an Idoll of the *Assyrians*, *Jerem.* 48. 1. He had his name from *prophesie*, נבִיא *Nabhi* signifying a *Prophet*, he seemeth not much to differ from Ζεὺς Βαλῆς, or Ζεὺς μῆτις, so often mentioned in *Homer*. * *Diodorus Siculus* maketh *Nebo*, the *Assyrians Ammon*, or *Jupiter Vatinus*, the god of their Oracles. * *Diodor. Sicul. lib.*
5. 72.

CHAP. VIII.

The severall manners of divine Revelation.

AS *Idolatrie* originally sprang from mistaking of Scripture: so *Witch-craft* and *Sorcery*, (which holdeth neere affinity with *Idolatrie*) seemeth to have had its first beginning from an imitation of *Gods Oracles*. *Godspake in diuers manners*, *Hebr.* 1. 1. By *Dreames*, by *Vrim*, by *Prophets*, *1 Sam.* 28. 6, 7. when the Lord would by none of these answer *King Saul*, then he sought to a *Witch*. To these might be added *Gods speaking from betweene the Cherubims*, his answering by *Visions*, *Angels* and *voices*: but the chiefe manners of reuealing himselfe, obserued by the *Hebrew Writers*, are foure, which they terme * *foure degrees of prophesie*, or *diuine reuelation*: somewhat therefore being spoken of these, I purpose to expaine the severall sorts of vnlawfull diuinations mentioned in Scripture.

* *P. Fagius in*
Exod. 28.

The first degree was נבואה *Nebuah*, Prophecie. This was, when God did by certaine visions and apparitions reveale his will.

^a D. Kimchi pre-
fat. in Psal.

The second, was רוח הקדש *Ruach Hacodesch*, The inspiration of the Holy Ghost, whereby the partit was enabled, without visions or apparitions, to prophecie: some shewing the difference betweene these two, ^b adde that the gift of prophecie did cast a man into a trance or extasie, all his senses being taken from him: but the inspiration of the Holy Ghost was without any such extasie, or abolition of the senses, as appeareth in Iob, David, Daniel. Both these degrees, as likewise *Vrim* and *Thummim*, ceased in the second Temple, whence their ancient Doctors say,

^c Talmud. in San-
hedrin. cap. 1.

^e that after the latter Prophets *Haggai*, *Zachary*, and *Malachy* were dead, the Holy Ghost went up, or departed from Israel. Howbeit they had the use of a voice or *Eccho from Heaven*. In which speech we are not to vnderstand that the Holy Ghost wrought not at all vpon the creatures, or that it wrought not then in the sanctification of men as in former times, but that this extraordinary enabling men to prophecie by the inspiration of the Holy Ghost then ceased; and in this sense, the Holy Ghost was said to have departed from Israel. Vnto this common received opinion, that passage might haue reference, *Acts 19. We haue not so much as heard whether there hath beene an Holy Ghost or no*. That they did not doubt the distinction of persons, appeareth cleare, if that be true which ^d some haue noted,

^d P. Fagius in
Exod. 28.

ted, that the ancient *Iewes* before *Christ* were so catechised in that point, that they obserued the *mysterie of the Trinitie* in the name יהוה *Iehouah*, for though the name consisted of *four* letters in number, whence it was called *מאןאעןמאןאען*, *Quadriliterum*, yet there were but *three* sorts of letters in the name: *י* *Iod* signified the *Father*, who was the beginning of all things: *ו* *Vau*, is a coniunction copulatiue, and denoted the *third Person in Trinitie*, which proceedeth from the *Father* and the *Sonne*. *ה* *He* signified the *Sonne of God*. The *Rabbines* haue a saying, that *God* made all things, *In litera ה* *He*. They may allude to this, that he made all things by his word: hee said, Let there be thus, and thus, and it was so: but they may also allude to the *second Person in Trinitie*. And furthermore they note that *ה* *He*, is doubled in this name, to demonstrate both *Natures* of our blessed *Sauour*.

The *third degree*, was *Vrim* and *Thummim*. *Vrim* signifieth light, and *Thummim* perfection. That they were two ornaments in the *High-Priests brest-plate*, is generally agreed vpon: but what manner of ornaments, or how they gaue answer, is hard to resolue. * Some thinke them to be the *four* rowes of stones in the brest-plate, the *splendor and brightnesse* of which foreshewed victory, and by the rule of contraries, we may gather, that the *darknesse of the stones* not shining presaged euill. † Others say it was the name *Iehouah*, put in the doubling of

* Ioseph. Antiq. lib. 3. cap. 9.

† R. Solomon quem-
aomodum queri D.
Kimchi in radic.

6 Talmud in Iovab
cap. 6. vid. P. Fa-
gium in Exod. 28.
Ab bath din.

the brest-plate, for that was double, *Exod. 28.*
16. 8 Others declare the manner of consul-
ting with *Vrim* and *Thummim* thus. *First*, they
say that onely the *King*, or else the * *Father of*
the Consistory had power to consult, or to pro-
pose the matter vnto the *Priest*, and the *Priest*
onely had power to resolue. *Secondly*, that the
matter proposed must not be triuiall, but of
moment and great difficultie. *Thirdly*, that this
holy writing, termed *Vrim* and *Thummim*, con-
sisted of all the *Tribes names*, and likewise of the
Patriarchs, *Abraham*, *Isaak*, and *Jacob*; so that
no letter of the *Alphabet* was wanting. The que-
stion being proposed; Some say that the let-
ters which gaue the answer were בולטות (i.)
they did arise and eminently appeare aboue the o-
thers. An example they take from the 2 *Sam.*
2. 1. When *Dauid* asked the *Lord*, Shall I goe
vp into any of the Cities of *Judab*? The *Lord*
answered, עלה Gnaleh, Goe up. Here, say they,
ע appeared out of the name of שביעין *Schi-*
meon, ל out of the name of לוי *Leui*, ה out
of the name of יהודה *Iehudab*. Others say, that
the letters which represented the *Oracle* were
בזטרות (i.) that they did after a strange
manner ioyne themselves into perfect syllables and
intire words, and made the answer compleat.
Many other opinions might be reckoned vp,
but ^h hee spoke best, who ingenuously con-
fessed that hee knew not what *Vrim* and *Thum-*
mim was.

^h R. David. in
radic.

The fourth degree was בל קול Bath Kol, Fi-
lia

lia vocis, the daughter of a voice, or an *Eccho*; by it, is meant a voice from heauen, declaring the will of God; it tooke place in the second Temple, when the three former degrees of prophetic ceased: it gaue testimonie of our Saviour; Loe a voice from heauen, saying, *This is my beloved Sonne in whom I am well pleased*, *Matth. 3. 17.* It was in truth the prologue, preface, or type of that true voice of the Father, that eternall word which reuealed his Fathers will vnto mankind.

These were the extraordinarie meanes by which God reuealed himselfe to his people of old: ordinarily, he reuealed himselfe by his written word. Notwithstanding the *Hebrewes* say, that the Law, euen from the first time of its deliuey vnto *Moses*, was twofold: the one committed to writing, which they call *תורה שבכתב* *Thora Schebiethab*, the written Law: the other deliuered by tradition, *תורה בעל פה* *Thora begalpe*, it was also termed their *Kabbala*, from *קבל* *Kibbel*, signifying *Accipere*, To receiue or learne. They say both were deliuered by God vnto *Moses* in mount *Sinat*; but this latter was deliuered from *Moses* to *Ioshua*, from *Ioshua* to the Elders, from the Elders to the Prophets, from the Prophets to those of the great Synagogue, and so successiuelly to after-ages, till at last it was digested into one booke, containing principally precepts, and directions for those *Israelites*, which inhabited the Holy Land. It is called *Talmud Ierosolymitanum*. It was composed in the yeere of our Lord 230. This because it containeth but a few constitutions,

tions, is but of little vse. About 500. yeeres after Christ, then was there a more full and exact collection of their constitutions, for direction of those *Jews* which dwelt in *Babylon*, and other forraigne places; this is termed *Talmud Babylonicum*, and is of greatest vse among Authors, it containeth the body of *their Civil and Canon Law*. This *traditional Law*, they hold to be as authentique, as their *written word*, and that *Moses* receiued it from *God*, when he receiued the *Law*, for, say they, were it not for this exposition, the *Decalogue* it selfe might haue beene deliuered * *In hora veloci, In lesse than an houre*.

* בשעה קלה
Moses Rat.
sens. in presat.

Here we must know that the word *Kabbala*, when it is applied to the *Kabbalists*, to difference them from the *Talmudists*, is taken in a stricter sense, and signifieth these *subtilties*, or *mysteries*, which are obserued from the different writing of some letters in the Scripture, from the *transposing of them*, from a *mysticall kind of Arithmetique*, &c. This was neuer wholly committed to writing. Some instances wee haue, *Gen. 23. 2. Abraham came לבכה to weepe for Sara*. Here "because the letter *Caph* is lesse than the rest, they note that *Abraham wept but a litle for Sara*, because she was old. Againe, the letter *Aleph* is found six times in the first verse of *Genesis*; hence *R. Elias* collected, that the world should endure but *six thousand yeers*; because *Aleph* in the *Hebrewes computation* standeth for a thousand. From the *transposition of letters* they conclude after this manner; ח ר מ

Cherem

cc Baal Tzrim.

Cherem signifieth an *Anathema* or *Excommunication*; by a *Metathesis* or *transposition* of the letters, it is made *חַרֵּם* *Rachem* signifying *mercie*; by another *transposition* it is made *חֲרָם* *Ramach*, which letters in the *Jewes computation* make 248. which in their *Anatomic*, they finde to be the iust number of members in a mans bodie. Their conclusion hence is, that if an *excommunicated person* doe truly repent, then his *Cherem* is turned into *Rachem*, his curse turned into a blessing: if he doe not repent, then his *Cherem* entereth into *Ramach*, the curse entereth into all his members, to the vtter destroying of the whole man. Again, *וְיָיִשׁ* *Isch*, signifieth a man, *וְיָיִשָּׁה* *Efcha*, A woman. Hence they note, that in the name of the man there is *י* *Iod*, which is not in the name of the woman; in the name of the woman there is *ה* *He*, which is not in the name of the man: both these make *יה* *Iah*, one of the names of God: these being taken away, in both names there remaine *וְיָיִשׁ* *Efch*, signifying *Fire*, to shew, that as long as man and wife agree, God is with them, but when they disagree, fire is betweene them. Thus we see what vaine mysteries their *Kabbalists* obserue.

CHAP. IX.

Their Teraphim.

Concerning the *Teraphim*, two things are especially to bee enquired. *First*, what they were? *Secondly*, for what vse? The word *תרפ* *Taraph* signifieth in generall the compleat Image of a man. Michal tooke an Image, (a *Teraphim*) and laid it in the bed, 1 Sam. 19. 13. More particularly, it signifieth an *Idoll*, or Image made for mens private vse in their owne houses, so that these Images seeme to haue beene their *Penates* or *Lares*, their household Gods; wherefore hast thou stolen my Gods? my *Teraphim*? Gen. 31. 30. And this man Micah had an house of Gods, and made an Ephod and *Teraphim*, Iudg. 17. 5. Because of the worship exhibited to these Idolls, hence from the Hebrew *Taraph*, or as some read it, *Tharaph*, commeth the Greeke ^a *θαράω* *Deo*, To worship. The manner how these Images were made, is fondly conceited thus among the Rabbies; They ^b killed a man that was a first-borne sonne, and wrung off his head, and seasoned it with salt and spices, and wrote upon a plate of gold, the name of an unclean spirit, and put it vnder the head upon a wall, and lighted candles before it, and worshipped it. With such *Laban* spake, say they. But without controuersie, the *Teraphim* which Michal put in the

^a — *ὁ δὲ ἀδελφὸς*
τῆς δευτερείας ἡ-
δεύουσας. Hesiod.
Ἔργ. 2. 1150.
^b R. Elizer. vid.
 Eliam Tobiasit.

the bed, was a compleat statue or image of a man. The vse of these Images, was to consult with them as with Oracles, concerning things for the present vnknowne, or future to come. To this purpose they were made by *Astrologers* vnder certaine constellations, capable of heauenly influences, whereby they were enabled to speake. The *Teraphims* haue spoken vanity, *Zach. 10. 2.* And among other reasons, why *Rabel* stole away her Fathers Images, this is thought to be one, That *Laban* might not by consulting with these Images discouer what way *Iacob* tooke in his flight.

* *Aben Ezra. Gen. 31.*

CHAP. X.

The seuerall sorts of Dinination forbidden.

WE shall finde, *Deut. 18. 10, 11.* those *Dininers*, which are by the Law forbidden, distinguished into *seuen kinds*, not because there were no other, but they were the most vsuall. 1. An *observer of times*. 2. An *Inchanter*. 3. A *Witch*. 4. A *Charmer*. 5. A *consulter with familiar spirits*. 6. A *Wizard*. 7. A *Necromancer*. To these we may adde an *eighth* out of *Hos. 4. 12.* consulting with the staffe. And a *ninth* out of *Ezek. 21. 21.* A *consulter with intralls*. 1. The first is *זמנאות*. An *observer of times*, ^a one that distinguisheth

^a *Ieremi Lenit. 19. 26.*

E c

times

^b D. Kimchi in rad.

^c Aben Ezra Lenit.
19. 26.

times and seasons, saying, *such a day is good, or such a day is naught, such an houre; such a weeke, such a moneth is luckie, and such and such vnluckie, for such and such busineses:* ^b whence those that deriue the word from עַיִן *Gnaijn*, signifying an eye (as if hereby were meant a *Iugler*, or *Impostor* who deceived the eyes of his spectators, by casting a mist before them) utterly mistake: more pertinently they speake, who deriue it from עֵבֶר *Gnona*, signifying *Time*. But of all I approue those who deriue it ^c from עָנָן *Gnanan*, *A cloud*, as if the originall signified properly a *Planetary*, or *Starre gazer*. Hereby he is distinguished from the second sort of vnlawfull *Diuiners*, for hee also was an obseruer of times; the first drawing his conclusions from the colour or motion of the clouds: the second, from his owne superstitious obseruation of good and euill euents, happening vpon such and such dayes, such and such times: the first seemeth to haue drawne his conclusions *a priori*, from the clouds or Planets, causing good and bad euents: the second *a posteriori*, from the euents themselves, happening vpon such and such times. This *Planetary*, when he obserued the clouds, seemeth to haue stood with his face Eastward, his backe Westward, his right hand towards the South, and his left hand towards the North: except it was from this posture of the *Starre-gazers* body in time of obseruing, I finde no reason why the *Hebrewes* should tearme the *Easterne* part of the world קֶדִים *Kadim* (i.) the former part of the world: the

the Westerne part *אחור* (i.) The backe part ; the South part *ימין* Iamin (i.) The right hand ; The North part *שמאל* Shemol (i.) The left hand : that the reason of these denominations is, because *Adam* was created with his face toward the East, is as vaine, as hard to proue.

2. The second is *מנחש* Menachesh, rendered an *Inchanter* ; it importeth rather an *Augur*, or *Soothsayer*. The originall signifieth such a one who out of his owne experience draweth observations, to foretell good or euill to come, as Soothsayers doe by obseruing such and such euents, by such and such flyings of Birds, screechings, or kawings. The Rabbines speake in this wise :

^d He is Menachesh a Soothsayer, who will say, because a morsell of Bread is fallen out of his mouth, or his staffe out of his hand, or his sonne called him backe, or a Crow-kawed vnto him, or a Goat passed by him, or a Serpent was on his right hand, or a Fox on his left hand, therefore he will say, doe not this or that to day. This word is vsed, Gen. 30. 27. I haue learned by experience, saith *Laban*, that the Lord hath blessed mee for thy sake. Againe, Gen. 44. 5. Is not this the Cup in which my Lord drinketh ? and whereby indeed hee diuine-
neth ? That is, proueth or maketh triall or experience what manner of men ye are : the Heathen people were very superstitious in these obseruations : some dayes were *Atri*, others *Albi*, some *vnluckie*, others *luckie* ; on some dayes they counted it vnfortunate to begin battaile, on some moneths vnfortunate to marry.

^d D. Kimchi in vadic.

Mense malum Maio nubere vulgus ait.

Ouid. Fast.

a Plura istiusmodi
ἐν ὁδῷ συνηθισμένα
vid. apud Theophrastum
Charact. κεφάλου καὶ
ὀφθαλμοῦ.

And as they were *superstitious in obseruing vnluckie signes*, so likewise in the meanes vsed to *auert the euill* portended : the meanes were either *words or deeds*. * *Deeds* ; thus if an vnluckie bird, or such like came in their way, *they would sling stones at it* : and of this sort is the *scratching of a suspected Witch*, which amongst the simpler sort of people is thought to bee a meanes to cure *Witchcrafts*. By *words*, they thought to elude the euill, signified by such signes, when they say, *Εἰς κεφάλου σὺ, In caput tuum recidat hoc omen* ; *This euill light on thine owne head.*

The third is *מכשפה Mecscheph*, *A Witch*, properly a *Jugler*. The originall signifieth such a kinde of *Sorcerer who bewitcheth the senses and mindes of men, by changing the formes of things, making them appeare otherwise than indeed they are*. The same word is applied to the *Sorcerers in Egypt, who resisted Moses, Exod. 7. 11*. Then *Pharoh* also called *Mecschechim*, the *Sorcerers*. Now the *Magicians in Egypt*, they also did in like manner with their *Incantments*. This latter part of the text explaineth what those *Sorcerers* were. In that they are called *Magicians*, it implieth their *learning*, that they were *wise men*, and great *Philosophers* : the word *incantments* declareth the *manner of the delusion*, and it hath the signification of such a *slight, whereby the eyes are deluded*, for *להטיח Lahatim*, there

there translated *inchantments*, importeth the glistering flame of a fire, or sword, wherewith the eyes of men are dazzled. The Greeke version doth not vnfitly terme them *capuaxoi*, *Vnguentarios*, *se. plasiarios*, compounders of medicines, or if you please, ⁱ complexion-makers, such artificers who make men and womens faces with paintings and false complexions. Hence it is that the Apostle compareth such false teachers, who vnder a forme and shew of godlinesse, leade captiue silly women, to the Egyptian Sorcerers, Iannes and Iambres, who resisted Moses, 2 Tim. 3. 8. These two were of chiefe note. In the ^b Talmud they are called *Iohanne* and *Mamre*; by ^h Numenius a Pythagorean, Iannes and Mambres; by ⁱ Plinie, Iannes and Iolape.

ⁱ capuaxoi ὅτι
καπεῖ. Suidas.

^z Talmud tr. fl.
Menschoth cap. 9.
^h Origen. contra
Celsum lib. 4.
ⁱ Plin. nat. hist.
lib. 30. cap. 1.

The fourth is *חֹבֵר* *Chober*, A Charmer. The Hebrew word signifieth conioyning or consociating; either from the league & fellowship which such persons haue with the Deuill, or as Bodine thinketh, ^k because such kinde of Witches haue frequent meetings, in which they dance and make merrie together. Onkelos translateth such a charmer *רטון* *Raten*, A mutterer, intimating the manner of these Witcheries, to be by the muttering, or soft speaking of some spell or charme. The description of a charmer is thus deliuered: ^l Hee is a charmer who speaketh words of a strange language, and without sense, and be in his foolishnesse, thinketh that these words are profitable: that if one say so, or so, vnto a Serpent or Scorpion, it cannot hurt a man, and he that saith so or so vnto a man,

^k Bodin. Mag. da-
mon. lib. 1. cap. 6.

^l Maimon. tr. fl.
Idol. cap. 11. §.
10. 12.

LIB. 4. *Seuerall sorts of Dinination forbidden.*

he cannot be hurt, &c. Hee that whispereth ouer a wound, or readeth a verse out of the Bible, likewise he that readeth ouer an Infant, that it may not bee frightened, or that layeth the Booke of the Law, or the Philacteries vpon a childe that it may sleepe, such are not onely among Inchanters, or Charmers, but of those that generally deny the Law of God, because they make the words of the Scripture medicine for the body, whereas they are not, but medicine for the soule. As it is written. *Prou. 3. 22. They shall be life vnto thy soule.* Of this sort was that, whereof Bodinus speaketh, That a childe by saying a certaine verse out of the Psalmes, hindred a woman that shee could not make her butter; by reciting the same verse backward, hee made her butter come presently.

The fifth, *אבן שוול* School Ob, a consulter with Ob, or with familiar spirits. Ob signifieth properly a Bottle, and is applied in diuers places of Scripture to Magicians, because they being possessed with an euill spirit, speake with a soft & hollow voice, as out of a Bottle. The Greek calleth them *Εν-ασπιυδης*,ⁿ Ventriloquos, such whose voice seemeth to proceed out of their belly. Such a Dininer was the Damofell, *Acts 16. 16.* in^o Saint Augustins iudgement, and is probably thought so by most Expositors, who are of opinion, that the spirit of Python, with which this Damofell was possessed, is the same which the spirit of Ob was amongst the Hebrews. Hence the Witch of Endor, whom Saul requested to raise vp Samuel, is said in Hebrew to haue consulted

^m Bodin. Mag. de-
mon. lib. 2. cap. 1.

^a Chrysostom. 1 Cor.
12. Tertullian. adu.
Marcion. lib. 4.
cap. 25.

^a August. 2. de
doctr. Christ. ca. 23.

sulted with *Ob* ; but among the *Latine* Expositors, she is commonly translated *Pythonissa*, one possessed with the spirit of *Python*.

The sixth is *ידעגוני* *Iddegnoni*, A Wizard ; in the *Greeke*, he is translated sometimes *Γυναικας*, a cunning man. In both languages hee had his name from *knowledge*, which either the wizard professed himselfe to haue, or the common people thought him to haue. The *Rabbies* say hee was called in *Hebrew* from a certaine beast named by them *† Iadua*, in shape resembling a man, because these wizards when they did utter their prophesies, held a bone of this beast betweene their teeth. This haply might bee some diabolicall Sacrament or ceremonie, vsed for the confirmation of the league betweene *Satan* and the wizard. ⁹ *Prophane* history mentioneth diuinations of the like kinde, as that *Magicians* were wont to eat the principall parts and members of such beasts, which they deemed propheticall, thinking thereby that by a kinde of *μετεμψυχων*, the soule of such beasts would bee conueyed into their bodies, whereby they might be enabled for prophecy.

^p P. Fog. Leuit. 19.
^P P. P. Athenais
bestiam hanc vocat
κατα Γεωργ. 1.
vid. Bodin. Mag.
demon. lib. 1. cap. 6.
p. 89.

⁹ Peter. de Mag. 8.
57.

The seuenth is *דורש אל המתים* *Doresch el hammethim*, the *Greeke* answereth word for word, *Ἐμψυχιστὴς τῶν νεκρῶν*, An inquirer of the dead, a Necromancer. Such diuiners consulted with *Satan* in the shape of a dead man. A memorable example wee finde recorded, 1 *Sam.* 29. There King *Saul* about to warre with the *Philistims*, (God denying to answer him either by *dreames*,

OR

or by *Vrim*, or by *Prophets*) vpon the same of the *Witch of Endor*, he repaired to her, demanding that *Samuel might bee raised up from the dead*, to tell him the issue of the warre. Now that this was not in truth, *Samuel*, is easily euinced, both by testimonies of the learned, and reasons. *First*, it is improbable, that *God* who had denied to answer him by any *ordinary meanes*, should now deigne him an answer so *extraordinary*. *Secondly*, no *Witch* or *Deuill* can disturbe the bodies or soules of such as die in the *Lord*, because they rest from their labours, *Ren. 14. 14*. *Thirdly*, if it had beene *Samuel*, he would doubtlesse haue reprobued *Saul* for consulting with *Witches*.

The eighth is, שאל בקל *Stoel maklo*, *A consuler with his staffe*, *Hos. 4. 12*. *Ierome* saith the manner of this diuination was thus: That if the doubt were betweene two or three cities, which first should be assaulted; to determine this they wrote the names of the cities vpon certaine staves, or arrowes, which being shaked in a quiver together, the first that was pulled out, determined the citie.

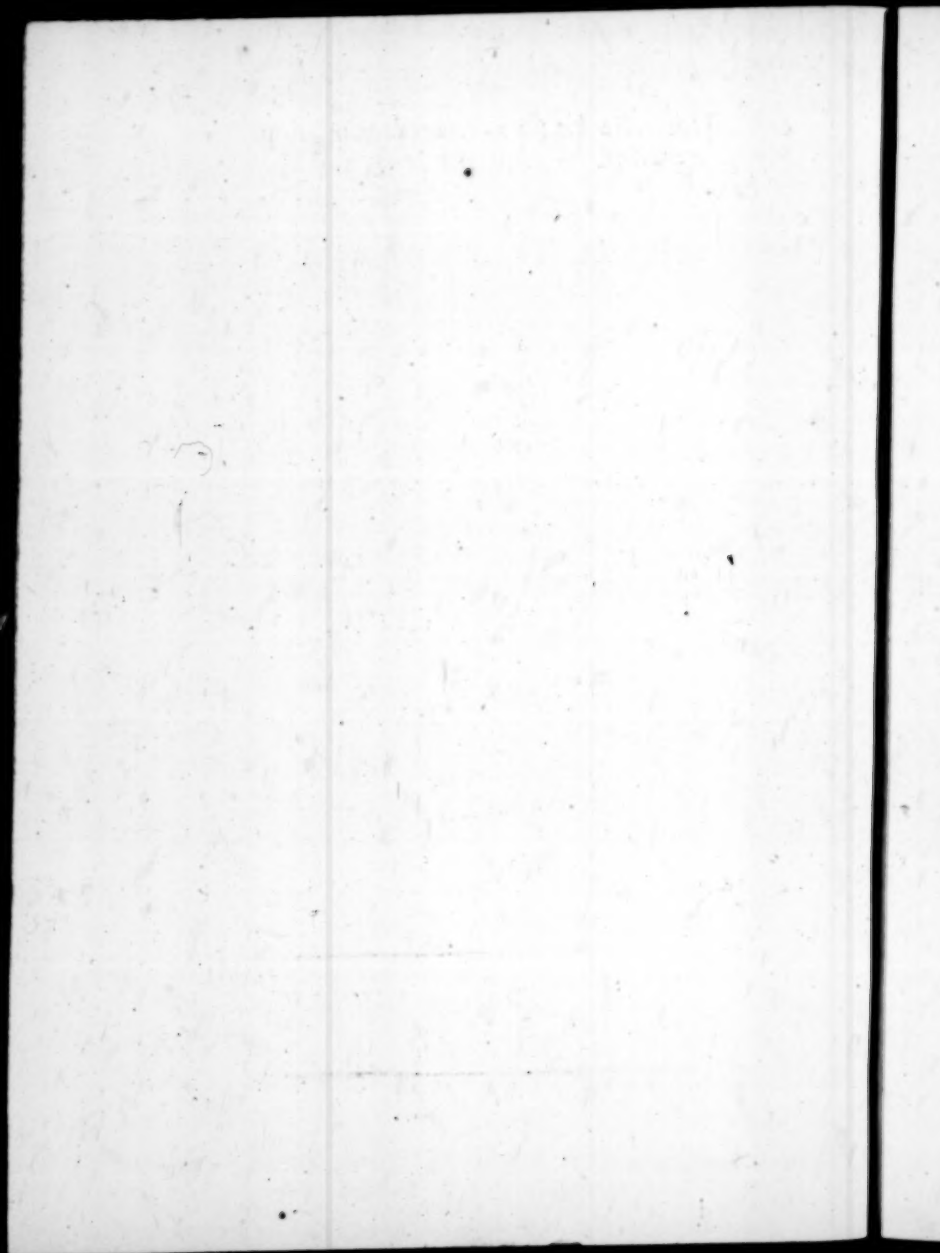
* Others deliuer the manner of this consultation to haue beene thus: The consuler measured his staffe by spans, or by the length of his finger, saying as he measured, *I will goe, I will not goe, I will doe such a thing, I will not doe it*, and as the last spanne fell out, so he determined: This was termed by the Heathens *ῥαβδμαντεία*, or *ῥαβδμαντεία*, *Divination by rods, or arrowes*.

The ninth was רוא בכבך *Roe baccabed*, a divi-

ner

* *Vid. Oras. in*
Deut. pag. 592.

ner by intralls, *Exek. 21. 21.* *Nebucadnezar* being to make warre both with the *Jewes* and the *Ammonites*, and doubting in the way against whether of these he should make his first onser; *First*, he consulted with his *arrowes* and *stones*, of which hath beene spoken immediatly before; *Secondly*, he consulted with the *intralls of beasts*. This practice was generally receiued among the *Heathens*, and because the *liuer* was the principall member obserued, it was called *imoloma*, *Consultation with the liuer*. Three things were obserued in this kind of diuination. *First*, the *colour* of the intralls, whether they were all well coloured. *Secondly*, their *place*, whether none were displaced. *Thirdly*, the *number*, whether none were wanting; among those that were wanting, the want of the liuer or the heart chiefly presaged ill. That day when *Julius Caesar* was slaine, it is storied, that in two fat Oxen then sacrificed, the heart was wanting in them both.





THE
FIFTH BOOKE.
Of their Consistories.

CHAP. I.

Their Courts of Iudgement, especially their Ecclesiasticall Consistorie.



Here were in *Israel* distinct Courts, consisting of distinct persons, the one principally for Church busineses, the other for affaires in the Common-wealth, the one an *Ecclesiasticall Consistorie*, the o-

a Iudius Analyt. expof. Deut. 17.

ther a *Ciuill* indicator: of these, and their feuerall censures, and punishments, it remaineth now to be spoken.

These different consistories or Courts of iustice, we finde first distinguish't, *Deut. 17. 12.* *He which will not hearken vnto the Priest or vnto the Iudge.* Where the people of *Israel* are di-

LIB. 5. *Their Courts of Judgement, &c.*

rected, in what cases, and to what persons they should make their appeales from inferiour courts; Namely to the *Priest in matters spirituall, or ceremoniall*; and to the *Judge in matters civil, or criminall*. These two Courts are more plainly distinguished, 2 *Chron.* 19. where *Iehosaphat* reforming many abuses in Church and *Common-Wealth*, first appointed thorowout all the fenced cities of *Judah*, *secular Judges*, to determine criminall causes, *vers.* 5. And at *Ierusalem* he appointed a *spirituall Court* consisting of *Leuites, Priests, and the chiefe Fathers of Israel*, *vers.* 8. And in causes spirituall for the Lord, *Amariah* the high Priest was chiefe: in causes criminall for the King, *Zebediah* was chiefe, *vers.* 11. likewise the *Prophet Ieremiah* is condemned to die, by the *consistory of Priests*, *Ier.* 26. 8. But by the *consistory of the Princes, or secular Judges, sitting in the gate*, he was absolved and discharged, *vers.* 16. yea although the tyranny of *Antiochus*, and the troublesome times ensuing had bred such a confusion in matters of government among the *Jewes*, that an euident distinction can hardly be found in the *New Testament*: yet some footsteps and imperfect tokens of both courts are there obseruable. Principally, *Matth.* 21. 23. 11. *Matth.* 26. 3. The *chiefe Priests*, and the *Elders* of the people, are named as two *distinct Consistories*: and each Consistory seemeth to be differenced by its proper name; the *secular Consistorie* termed *συνδριον*, *A consell*: the *spirituall* termed *συναγωγη*, *a Synagoge*.
They

They will deliver you up to the Councells, and they will scourge you in their Synagogues, Matth. 10. 17. Hence that great assembly of Prophets and holy men, called together by *Efra*, for the reformation of the Church, after their returne from *Babylon*, is called *Synagoga magna*, Their great Synagogue.

The office of the Ecclesiasticall Court, was to put a difference betweene things *holy* and *vn-holy*, and betweene cleane and vn-cleane, *Leuit. 10. 10.* and to determine appeales in controuersies of difficultie. It was a representatiue Church. Hence is that, *Die Ecclesia, Mat. 18. 16.* Tell the Church, because vnto them belonged the power of Ex-communication, the seuerall sorts of which censure follow in the next Chapter.

Onely here take notice, that as in the *Ciuill Consistories*, consisting of *seuentie Iudges*, which was the supreme Court, there were two sate as chiefe, namely one whom they termed *Nasi*, the Lord chiefe Iustice; and the other, whom they termed, *Abbeth din*, the Father of the Senate: so in the Ecclesiasticall Consistorie, the high Priest and his Sagan, or second high Priest, sate chiefe there, *2 King. 23. 4.* ^b That the high Priest sate in the *Sanhedrim* necessarily is an error, for he was not elected into that company, except he were a man of extraordinary wisdom. Again, note that sometimes both Consistories assembled together, as often as the matters to be determined, were partly Ceremoniall, partly Ciuill, partly belonging to the Church, partly

^b *Moses Katsenf. in Sanhedrim.*

to the *Common-wealth*: which being not noted, causeth the *Courts* not to be distinguished by many *Expositors*. This meeting and ioyning of both *Consistories* often appeareth in the *Gospell*. The chiefe *Priests* and the *Elders* meet together.

CHAP. II.

Of their Excommunication.

THey had three degrees of *Excommunication*. The first was called in the *N.T.* a casting out of the *Synagogue*, *Ioh. 9. 22.*

אָרָרָא Significat
hec vox Separatio-
nem, Elongatio-
nem, deducitur à
verbo נָרַח
Separavit. Hinc
etiam proscriptus,
profligatus, anti-
paratus quispiam
dicitur מְנַרְחָה.
b Buxtof. ex Rab-
binis Epistol. Hebr.
pag. 55.

by the *Iewes* ^a *Niddmi* (i.) a separation, or putting away. ^b It signified a separation from all com-
merce or societie with anyman or woman for the
distance of *four cubits*; also from eating or drink-
ing with any; from the use of the marriage bed;
from staving, washing, or the like, according to
the pleasure of the *Judge*, and the qualitic of
the offence: It was of force *thirtie dayes*, yet so
that they might be shortned vpon repentance.
He that was thus *excommunicated* had power
to bee present at *Dinine service*, to teach others,
and learne of others; hee hired servants, and was
hired himselfe, but alwayes on condition of
the foresaid separation. If hee remained im-
penitent, according to the pleasure of the
Judge, his punishment was increased, either to
the

the doubling or the tripling of the time, or to the extending of it to his liues end; his male children were not *circumcised*; if he died without repentance, then by the sentence of the *Iudge*, a *stone* was cast vpon his *coffin*, or beire, to shew that he was worthy to be *stoned*. They mourned not for such a one with solemne lamentation, they followed him not vnto the grame, nor buried him with common buriall.

The second was called in the *N. T.* a *giuing one ouer to Satan*, 1 Cor. 5. 5. By the Iewes *cherem*. For the better vnderstanding of this word, we must know, that it is not vsed in this sense in the *Old Test.* There we shall finde it applied to *persons*, or to *things*; if to *persons*, then it signifieth a *denoting of them to God by their death*, *Leuit. 27. 29.* If to *things*, then it signifieth a *denoting of them vnto God*, by separating them from ordinary vse: hence it is, that *Achan* is punished for stealing the *denoted thing*, *Iosh. 7.*

* *Persons* thus *denoted* were termed by the *Greekes* *ἀναθυστα*, and *denoted things* *ἀναθυστα*. Notwithstanding, in the *Apostles* time, both *Cherem*, and *ἀναθυστα*, signified a *second degree of excommunication*, differing from the former; *First*, because it was not done in a *private court*, but published in the audience of the *whole Church*. *Secondly*, maledictions, and curses were added out of the law of *Moses*. At the publishing hereof candles were tinned, and when the curses were ended, they put out the candles,

* *Βαδεις ἀναθυστα* dei tradit, homines sacres, (i.) quorum capita inferni dicata sunt & deuota: ἀναθυστα vero donaria Dei consecrata.

dles, in token that the excommunicate person was *deprived the light of heaven*. This kinde of *excommunication* was exercised against the *incestuous person*, 1 Cor. 5. 5. And against *Hymenæus and Alexander*, 1 Tim. 1. 20.

The third was called in the *N. Test.* by the *Syriake* name *Maranatha*, 1 Cor. 16. That is, *the Lord commeth*. *Maran* signifieth *the Lord*; and *Atha, commeth*, and this they say was instituted by *Enoch*, Iud. 14. The *Iewes* called it *Scham-matha*, the etymology of which word I finde to be twofold. Some say it soundeth as much as *Maran-atha, the Lord commeth*, ^d *Schem* signifying the *Lord*, and *Atha, commeth*: ^e others say it soundeth, *There is death*, *Schem* signifying *there*; and *Mitha, death*. Hence we may render it an *excommunication to death*. ^f And this is thought to be the reason of that phrase, 1 Ioh. 5. 16. *There is a sinne unto death*, (i.) which deserueth *excommunication to death*. ^g *R. Gersom* forbade the breaking open of letters, vnder the penaltie of all three sorts of *excommunication*. And this was termed *Excommunicatio in secreto nominis tetragrammati*: see the forme hereof in the *Chapter of the Sadduces*.

In the *Greeke Church* there were ^h *four degrees of this censure*. 1. *Συζυγιστος*. Those were censured with *this degree*, who were onely *barred the Lords Table*: as for entrance into the *Church*, hearing the *Word*, praying with the congregations, they enjoyed equall liberty with *other Christians*, they might stand by and behold

^d דָּשׁוּ *Domineus*,
נָשׁוּ *venit*.

^e אֵלֶּהָס תְּבַבְרִים
inradue.

שָׁמַח.

^f *Bevina de Po-*
litia Iud. ic. cap. 2.
pag. 21.

^g *Buxtorf. Epist.*
Hebr. p. 59. in dorso
epistole subijci so-
lebat hæc abbrevia-
ta a אֵלֶּהָס

כָּהֵן מִזְבֵּחַ
i. *prohibitum est per*
anathema R. Ger-
som luminis capti-
uitatis (scil. resig-
nare has literas.)

^h *Vid. Instellino-*
tas in codicem ca-
nonum Eccles. uni-
vers. ad canon. 25.
Beilar. de pœnit. lib.
1. c. 22. & Casaub.
Exercit. pag. 552.
observant quintum
gradum, quem ille
πεῖραστος, alter μέ-
σεῖραστος appellat.

behold others receiue the *Sacrament*, but themselves did not partake thereof, whence they were called *Stantes*. 2. *Stantes*, concerning this censure, all that I reade of it is thus; That he that is *thus censured*, hath admittance into the Church,¹ but his place must be *behinde the pulpit*, and hee must depart with the *Catechumeni*, (that is, such *Pagans* who were gained to the *Christian* faith, but not fully admitted into the Church, because they wanted Baptisme) and therefore that they might not pray promiscuously with other *Christians*, there was a place behinde the *Quire of the Church*, in manner of cloysters, allotted to them, and was from them called ^k *Catechumenium*: This I take to be the place for this *second degree of excommunication*, so that the force of this censure I thinke to consist in these three things. First, they were *barred the Lords table*. Secondly, they might *not stand by at the administration of the Lords Supper*, (which was allowed in the first degree) and this appeareth cleerely, because the *Catechumeni* departed *alwaies at the celebration of the Communion*; for to them principally it was said, *Ite missa est*. Thirdly, though they might *common, fall downe on their knees and pray*, and were thence called *Succumbentes*, yet this they might not doe in the congregation, but only in that place *behinde the Quire or Pulpit*, which was allotted to the *Catechumeni*, and in this also this *second degree* differeth from the *first*. The third sort of censure was *anathema*, the party *thus censured* was per-

ⁱ Vid. Iustel. loco cit. 20.

^k Hoſſin. de Templis, pag. 88.

LIB. 5. *Of their Excommunication.*

mitted to come no further than the *Church porch*, where it was lawfull for him to heare the Scriptures read, but not to ioyne in prayer, nor to approach the *Lords Table*, whence such were termed *Audientes*. The fourth and last sort was ~~excommunicati~~; persons vnder *this censure*, stood quite without the *Church*, requesting those that entered in, with teares and weeping to petition the *Lord* for mercy toward them, whence they were called *Plorantes*.

Seeing it is commonly thought, that *Cain* was censured by the *first degree of excommunication* called *Niddui*, and that the last called *Schammatha* was of *Enochs constitution*; both these being of such antiquity, I dare not say, that the *three degrees of Excommunication* were borrowed from the *three sorts of uncleannesse*, which excluded people out of the *three camps*, though there was an observable proportion betweene them. *Niddui*, may be paraleld with the exclusion out of the *campe of God alone*, which befell those that were defiled by touch of the dead: *Cherem*, may be compared to the exclusion out of the *campe of God*, and the *campe of Leui*, which befell those that were defiled of an issue. *Schammatha*, may be compared with the exclusion out of *all three camps*, the *campe of God*, the *campe of Leui*, and the *campe of Israel*, this befell those that were defiled of leprosie, and from the *Jewes* it is probable that the *Greeke* and *Latine Churches* borrowed their *degrees of Excommunication*.

¹ De quibus P. Fagin in Num. 5. 2.

CHAP. III.

Their civill Consistories, what persons were necessarily present in them.

IN many things, men might be sinfull in respect of *Gods Law*, though not liable to punishment, in respect of *mans*; *thou shalt not auenge, nor bee mindfull of wrong, Lewis. 19. 18.* which the *Hebrewes* explaine thus, *To auenge*, is to deny a good turne to one who formerly denied him. *To be mindfull of a wrong*, is to doe a good turne to one who formerly would not doe so much for him; but at the doing thereof, to vpbraide the other of his vnkindnesse. They illustrate it thus: when *Ruben* saith to *Simeon*, Lend me thy hatchet; he answereth, I will not lend him: Afterward *Simeon* hath need to borrow an hatchet of *Ruben*, and saith vnto him, Lend me thy hatchet; *Simeon* saith vnto him, I will not lend him, thou wouldst not lend mee thine: this is נקימה *Nekima*, *Auengement*. Now when *Ruben* saith to *Simeon*, Lend me thy hatchet; he answereth, I will not lend him; afterward *Simeon* borroweth an hatchet of *Ruben*, *Ruben* saith, Loe I will lend it thee, I will not deale with thee, as thou dealtest with me, this is נטירה *Netira*, *Mindfulnessse*:

fulnesse: both these were sinfull, but not liable to mans iudgement.

In all *civill Courts*, five sorts of persons were alwayes present. 1. *Judges*. 2. *Officers*. 3. *Pleaders*. 4. *Notaries*. 5. *Witnesses*. In the *supreme Court*, there was one that was chiefe ouer all the other *Judges*, they called him in *Hebrew*, *Nasi*; in *Greece*, ἀρχις, *The Prince*. His leaue was craued for the triall of actions: The *witnesses* were at least two, *Deut.* 19. 15. If they were false, they punisht them with a *Talio*, the same punishment which hee intended against his brother, *Deut.* 19. 19. The *Notaries* were two,

^a *Moses Kalfens*
in *Sanhedrim*.

^b *Drus. præterit.*
Matth. 25.

^a *Moses Kalfens*
in *Sanhedrim*.

^a one stood on the *right hand*, to write the sentence of *absolution*, and what was spoken in defence of the partie; the other stood on the *left hand*, to write the sentence of *condemnation*, and the obiections against the partie. ^b *Drusius* thinkes that *Christ* speaking of the last iudgement, had reference to this; *Hee shall set the sheepe on the right hand, and on the left the goats*, *Matth.* 25. 23. The *Officers* were in manner of *Sheriffes*, they were present to execute what the *Judges* determined, whence they caried vp and downe ^{*} their *staues* and *whips*, as the *Consuls* at *Rome* had *rods* and *axes* carried before them, for the readier execution of iustice. In *Hebrew* they are called שׂוֹטְרִים *Schoferim*, by the *septuagint* sometimes χαυμαῖοι; in our *English* translation, commonly *Officers*, and by *Saint Luke* ἀνίστορες, for doubtlesse there is allusion vnto them, *Luke* 12. 58. When thou goest

goest with thine aduersarie (אֲדֵרְבִי) to the *Magistrate*, as thou art in the way, giue diligence that thou mayest be deliuered from him, lest he hale thee to the *Judge*, and the *Judge* deliuer thee to the *Officer*, &c. The *Pleader* was called בעל ריב *Baal rib*, hee stood on the right hand of the party cited into the *Court*, whether he pleaded for, or against him. The *Lord* shall stand on the right hand of the poore, to saue him from those that iudge his soule, *Psalm*. 119. 31. that is, the *Lord* shall plead his cause. And *Satan* stood at the right hand of *Ioshua*, *Zach*. 3. 1. that is, to accuse him, or pleade against him. When Saint *Iohn* speaketh, *If any man sinne, we haue an aduocate*, 2 *Ioh*. 2. 1. he alludeth vnto this *Baal rib*, or *Pleader*. The *Judges*, they examined and determined matters, and after examination, sentence was pronounced by the *Judge* in this manner; *Tu N. instus. Tu N. reus. Thou Simeon art iust, Thou Ruben art guiltie*: at the pronounciation of which, the guiltie person was dregged to the place of execution: *When hee shall be iudged, let him bee condemned*, *Psalme* 109. 7. the *Hebrew* is, *Let him goe out wicked*.

The manner of sentencing persons, varied in most countries. The *Iewes* by a simple pronounciation of sentence, both absolved men, and condemned them. The *Romans* gaue sentence by casting in tables, into a certaine box, or urne prepared for the purpose: if they absolved any, they wrote the letter *A*, in the ta-

^c *Resu. Antiq.*
Rom. l. 9. c. 24.

ble, it being the first letter of *Absolus*: if they would condemne any, they cast in a table with C, written in it, which is the first letter of *Condemno*: If the matter were hard to determine, they would cast in other tables with *N. L.* signifying, *Non liquet*. The ^d Grecians in like manner vsed three letters, Θ was a token of *condemnation*, which occasioned that of *Persius*,

^d *Erasm. Adag.*

Θ *præfig.*

Et potis es nigrum, vitio præfigere theta.

T was a token of *absolution*; Λ of *ampliation*. Others signified *condemnation*, by giuing a *blacke stone*; and *absolution*, by giuing a *white stone*.

Mos erat antiquis, niueis atrisq; lapillis,

Hos damnare reos, illos absolvere culpa.

Ouid. Metamor. 15.

To this there seemeth to be allusion, *Ren. 2.* 17. To him who *ouercommeth*, I will giue a *white stone*, that is, I will *absolue* and *acquitt* him in the day of iudgement.

Note these three phrases, ἀναστῆναι εἰς κρίνον, *To rise vp to iudgement*; ἀναστῆναι ἐκ νεκρῶν, *To rise vp in iudgement*, ἔλθῃν ἐκ κρίνου, *To depart guiltie*. The first, is applied to the *Judge* in the execution of iustice. *When God rose vp to iudge, Psalm. 76. 10. That is, to execute iudgement*. The second, is applied to the party *preuailing in iudgement*. *The men of Ninue shall rise vp in iudgement with this generation, Matth. 12. 41. That is, shall be iustified before this generation*. The last, is applied to the *partie condemned*, *Psalm. 109. 7.*

Let

Let him depart guilty or wicked. The vngodly shall not stand in iudgement, Psal. 1. The like phrased were in vse among the Romans. *Stare in Senatu, To preuaile in the Senate. Causâ cadere, To be cast in ones suit.* But these phrased among the Romans, I thinke to haue beene taken out of their Fence-schooles, where the set positure of the body, by which a man prepareth himselfe to fight, and grapple with his enemy, is termed *Status*, or *Gradus*, as *Cedere de statu, To giue backe*; *Gradum, vel statum seruare, To keepe ones standing*: and from thence haue those elegancies beene translated into places of iudgement.

CHAP. IV.

The number of their ciuill Courts.

THeir ciuill Courts were two, סנהדרים גדולה *Sanhedrim gedola*, the great Consistorie, or supreme Senate, סנהדרים קטנה *Sanhedrim Ketanna*, the lesser and inferior Court. Thus I finde them diuided generally by the Rabbines, and although the latter was subdivided as will after appeare; yet in old time, there were onely two first branches, which diuision our Saniour Christ seemeth to haue followed, calling the lesser court *kel'm*, by the name of *Iudgement*: the greater *sanhedrin*, by the name of a *Councell*. Whosoever is angry with his brother vnadvisedly, shall be culpable of

of *Iudgement*. Whosoever saith vnto his brother *Raca*, shall bee worthy to be punished by the *Councell*: whosoever shall say *foole*, shall be worthy to be punished with the *fire of Gehenna*, *Matth. 5*. In which words, as there is a *gradation of sinne*, 1. *Anger*, a passion of the minde. 2. *Raca*, ^escornfull or flighting speech, as, *Tus, Tush, &c.* 3. *Foole*, reproachfull and opprobrious names: So likewise there is a *gradation of punishment*. 1. *Iudgement*, a lesser court. 2. *A Councell*, the greater court. 3. The *fire of Gehenna*: Now *Gehenna* was a valley, terrible for two sorts of fires in it; *First*, for that wherein men burnt their children vnto *Moloch*. ^f*Secondly*, for another fire there continually burning, to consume the dead carcasses, and filth of *Ierusalem*; partly for the terriblenesse of the first, and partly for the contemptiblenesse of the place by reason of the second fire, it was a *type of bell fire is selfe*. We may resolute that text thus, *Anger* deserued the punishments of the *lesser court*. *Raca*, the punishments of the *greater*: And *Foole*, deserued punishments beyond all courts, euen the *fire of Gehenna*.

The *greater court* by way of excellency, was called the *Sanhedrim*, which word came from the Greeke συναγωγή, a *place of iudgement*: It was also called בית דין *Beth din*, the *house of iudgement*. It was distinguished from the other *Courts*, *first*, in respect of the *number* of the *Judges*, which were ^g*seventy one*; according to the command of *God* to *Moses* at their first institution,

^e Rā'a nā gran-
dis alicuius et
seruū conuicij,
sed magis e con-
temptu natum
est, et neglectu
discentia. Cory-
ssus. hōr il. 16. in
Mat.

^f David Kimchi
Psal. 27. 13.

^g Mosēs Kotsen.
fol. 186. col. 2.

stitution, *Num. 11. 16.* Gather vnto me *seuentie* men of the *Elders* of *Israel*, whom thou knowest that they are the *Elders* of the people, and gouernors ouer them, and bring them vnto the tabernacle of the congregation, and let them stand there *with thee*. From the latter words of this Text, it is obserued that there were *seuentie* besides *Moses*, and therefore after his decease, they alwaies chose one *chiefe Iudge* in his roome, not reckoning him among the *seuentie*, they called him נָשִׁיךְ *Nasi*, the *Prince* or *chiefe ouer the seuentie*. These *seuentie* are ^a thought to be chosen six out of *euery Tribe*, ^b saue the *Tribe of Levi*, out of which onely *four* were chosen. ^c Others thinke the manner of their choise was thus ; Six of euery tribe had their names written in little scrolles of paper, in *seuentie* of these scrolles was written זָקֵן *Zaken*, *Senex*, an *Elder* ; in the two other חֶלֶק *Chelek*, *Pars*, A *Part* ; these scrolles they put in a pitcher or vrne, and those that pluckt out a scroll wherein *Elder* was written, were counted amongst the number of the *Iudges*: those that pluckt out the other scrolles, in which a *Part* was written, they were reiected, *Num. 11. 26.* The senior of these *seuentie* was called אֲבִי בֵּית דִּין *Abbeth din*, the *Father of the Iudgement Hall*. The ^d whole seat or bench of *Iudges*, sat in manner of an halfe circle, the *Nasi* sitting in the middest aboue the rest, the *others* sitting round about beneath, in such manner that the *Father of the iudgement Hall* sat

^a *Franc. Iunius*
Analytic. expos.
Num 11.
^b *Solam. Tarchi.*

Num. 11. 26.
^c *Moses Kotsanf.*
fol. 186. col. 2.

next to the *Nasi*, on the right hand. The *lesser consistory* was subdiuided into two sorts, one consisted of *twenty three Aldermen*, and two such *Consistories* there were in *Ierusalem*, the one at the *doore of the Court before the Temple*, the other at the *doore of the Mountaine of the Temple*: yea, in euery Citie throughout *Israel*, where there were sixscore householders, such a Consistory was erected: the other sort of *lesser Courts* consisted only of a *Triumvirat*, *three Aldermen*: and this was erected in the lesser Cities, which had not the number of sixscore householders.

^k *Moses Kot' conf.*
ibid.

The ^k second difference between the *greater Consistory* and the *lesser*, was in respect of the place. The *seuenty* sat onely at *Ierusalem* within the *Court of the Temple*, in a certaine house called *לשכת הגזית* *Lischath bagazit*, *The pained chamber*, because of the curious cut stones wherewith it was pained: by the *Greekes* it was called *πανέμωτος*, *the panement*. *Pilat* late downe in the iudgement seat, in a place called *the Panement*, *Ioh. 19. 13*. The other *Consistories* sat all in the *gates of the Cities*. Now because the gates of the Citie are the strength thereof, and in their gates their Iudges sate; hence is that, *Mat. 16. 18. The gates of hell shall not ouercome it*, that is, neither the *strength*, nor *politic* of *Satan*.

Lastly, they differed in respect of their *power and authority*: the *Consistorie of seuenty* receiued ¹ *appeales* from the other *inferiour Courts*, from that

¹ *Deut. 17. 9.*

that, there was no appeale: againe, the *Consistorie* of three sate not on life and death, but onely on petty matters, as whipping, pecuniary controuerſes, and ſuch like; the other of *twentie three* ſate on life and death, but with a reſtrained power, they had not authority to iudge an *whole tribe, the high Prieſt, falſe Prophets*, and other ſuch weighty matters: this belonged onely to the *ſeuenty in Ieruſalem*: ^m Hence is that, *O Ieruſalem, Ieruſalem, which killeſt the Prophets, Luk. 13. 34.* The meanes how they tryed a *falſe Prophet* was thus, they obſerued the *iudgements* which he threatned, and the *good* which he propheſied to a place, if the iudgements tooke not effect, this did not argue him a *falſe Prophet*, becauſe God was mercifull, as in the caſe of *Ezekiah*; and the people might repent, as the *Nininites* did: but if he propheſied *good*, and that came not to paſſe, they iudged him a *falſe Prophet*. The ground of this triall they make the words of *Jeremiah*, *The Prophet which propheſieth of peace, when the word of the Lord ſhall come to paſſe, then ſhall the Prophet be knowne, that the Lord hath truly ſent him, Ier. 28. 9.*

^m Caneu de rep.
Hebr. pag. 109.

The Colledge or company of theſe *ſeuenty*, exerciſed iudgement, not only vnder the *Kings* and *Iudges*, ^a but their authority continued in times of vacancies, when there was neither *Iudge* nor *King* to rule *Iſrael*, and it continued vntill ^o *Herod* put them downe, and deſtroyed them, to ſecure himſelfe of the Kingdome.

^a P. Galatin.
lib. 4. cap. 5.

^o Ioseph. Antiq.
lib. 14. cap. 17.

Here some may object, that there were no such *Courts*, or their liberty much infringed in *Samuels time*: For he went from yeere to yeere in circuit to *Bethel*, and *Gilgal*, and *Mizpeh*, and iudged *Israel* in all those places, 1 Sam. 7. 16. To which, I take it, we may say, that as the *Emperours of Rome* had power to ride *Circuits*, and keepe *Affises*, which was done without any infringement of the liberties of their *Senat*: So the *Kings* and *Judges* in *Israel* had the like power, and yet the authority of their *Courts* stood firme. This kinde of iudging by keeping of *Affises*, the *Romans* termed *βασιλῆς κριταί*, the other *βασιλῆς οὐρανίστο*.

CHAP. V.

Properties required in Judges, and the manner of their election.

THe Law of God required these properties in *Judges*; 1. *Wisdom*, 2. *Vnderstanding*, 3. *Integrity*, 4. *Courage*, *Deut.* 1. 13. Other are reckoned, *Exod.* 18. 21. namely, 5. *The feare of God*. 6. *Loue of truth*. 7. *Hating of conetousnesse*: to these may be added the eighth, namely, *having no respect of persons*, *Deu.* 1. 17. These two last especially, the *Heathens* required in their *Judges*: whence the *Thebans* painted *Iustice* without hands, and without eyes, to intimate that *Judges* should receiue no gifts,
nor

^a *Plutarch. de Iside.*

nor bee swayed with sight of persons.

The ^b Iewes adde many more. 1. That they should be free from all blemish of body. 2. That they should be skilled in the seventy languages, to the intent that they might not need an interpreter in the hearing of Causes. 3. That they should not be farre strooken in yeeres; which likewise was required by the Romans in their Iudges, as appeareth by that common adage, Sexagenarius de ponte. 4. That they should be no Eunuches, because such commonly were cruell. 5. That they should be Fathers of children, which they thought was a speciall motive to mercie. 6. That they should be skilfull in Magicke, without the knowledge of which, they were not able to iudge of Magicians.

That there might be a sufficient supply of able men to succeed in the roome of the Iudges dying, there sate ^c three benches of others beneath, whom they called ^d Talmidi Chacamin, Schollers of the wise men: out of these they made their election, and two of these alwaies accompanied the condemned person to the place of execution.

Their inauguration of Iudges was twofold. At first, by imposition of hands vpon the head of the party, after the example of Moses laying hands on Iosbua: this imposition of hands was not held lawfull, ^e except it were in the presence of five or three Iudges at the least. Afterwards it was by saying a certaine verse; ^f Lo^e thou art affected, and power is given thee to iudge of penalties. Hence is that saying of Galatin^g out of the Tal-

Hh 3

mid;

^b Moses Kotskif. in Sanhedrin.

^c Moses Kotskif. ibid.

^d תלמידי חכמים
הבאים
Discipuli sapientium.

^e Petr. Galatin. lib. 4. cap. 5.

הרי את
סמור
יש לך
רשות
לרד
אפילו
דיני
קנסות.

^f Maimon. in Sanhedrin. cap. 4.

mud. Institutio indicum, aut manu fiebat, aut nominetantum.

Obferue here that *Samue*, which I render *associated*, doth not alwaies fignifie a man licensed to the difcharge of fome publique office by *the impofition of hands*; for here it is applied to thofe, who were *not admitted by impofition of hands*. No, the reafon why thefe words *Semica* and *Semicuth*, are generally by all Expositors, *Jewes*, and *Chriftians*, tranflated the *impofition of hands*, is becaufe this folemne kinde of licensing termed *Semica* or *Semicuth*, was in old time vfed onely towards two forts of men in their admiſſion, towards *Rabbies*, and towards *Judges*; which kinde of permiſſion, becaufe it was not performed towards either of them without this ceremonie of *impoſing hands*; hence theſe two words haue beene tranflated the *impofition of hands*, whereas properly they fignifie nothing elſe, but an *association*, an *approximation*, or *coniouing of one into the ſame corporation or company*, of which he that doth *associate and giue admiſſion*, is a member.

CHAP. VI.

*Ceremonies common in all capitall
indgements.*

IN their greater puniſhments which deprived of life, ſome ceremonies were common to them all.

Firſt,

First, the Iudges were to use deliberation in all causes, but especially in matters capitall. There were foure causes, saith ^a *Jonathas* in his *Targum*, that came before *Moses* (he nameth none in particular, but what they were, we shall presently learne out of other records) two of these were not weighty: in these he hastened; two more materiall, concerning life and death; in these he delayed. ^b *Ceterum tam de his, quam de illis dicebat, Non audiui.* Of both the lighter, & weightier causes, *Moses* said, I haue not heard, to wit, from the Lord: to shew, that a deliberation and consultation as it were with God, ought to bee in all iudgements, before sentence bee pronounced, these foure causes are named in ^c *other Records*. The two lightest are, 1. The matter of uncleannesse, d: barring the people from the Passouer, *Numb.* 9. 9. Secondly, the case of *Zelopheads* daughters, *Numb.* 36. 10. The two weightier are, 1. The cause of the blasphemour, *Leu.* 24. 13. Secondly, the case of him that gathered sticke on the Sabbath, *Numb.* 15. 35. In all these iudgements there is, The Lord spake vnto *Moses*. And in the first, which was counted among the lighter causes (because it was not on life and death) euen there doth *Moses* in a solemne manner bespeake the people to stand still, *Ego audio*, And I will heare what the Lord will command. Notwithstanding wilfull delays in iustice maketh the Iudge vnrighteous. In that vnrighteous Iudge, from whom the Widow wrested sentence by importunity, we read not

^a *Targum Jonath.*
Num. 9. 8.

^b רבאלין
רבאלין
אמר
משה
לא
שמעיה
Jonath.

^c *Targum Hiero-*
sol. *Num.* 9. 8.

cf

of any other fault in him, but delay, *Luk. 18. 6.*

Secondly, the party accused was placed on some *high place*, from whence hee might be seene and heard of all the people : *Set Naboth, In capite populi, on high among the people, 1 Kings 21. 9.*

^a *Drus. praterit.*
Mat. 27.

Thirdly, the *Judges* and the *Witnesses* did (when sentence was pronounced) put their hands vpon the condemned persons head, and said, *Sanguis tuus super caput tuum, Thy blood be vpon thine owne head* : vnto this the people had reference, saying ; *His blood be on vs, and our children, Mat. 27. 25.*

^e *Moses Kotsenf.*
in Sanhedrim :
It. Talmud. lib.
Maccob. cap. 3.
in Mischna.

Fourthly, the place of execution was *without the gates*, the malefactors were had thither by *two executioners*, termed by the ^e *Rabbins*, חזני הכנסת *chazani hacceneseth*, *Spectators of the congregation*, which is a *periphrasis* of those, whom Saint *Marke* calleth *συναγέτοις*, *Marke 6. 27.* which word, though it bee vsed by the *Greekes* and ^f *Chaldee Paraphrasts*, yet it is a meere *Latine*, deriued *à speculari* ; because in the *Courts* the *Executioners* were only *spectators*, to behold and attend what the *Judges* would command them,

^f ספקל
טריא
V'zielid. & Tar-
gum Hierosolym.
Gen. 37. 36.

^g *Moses Kotsenf.*
in loco Superina
citato.

Fifthly, when the malefactor was led to execution, a ^g *publique crier* went before, saying, *such a one is going to be punished with such a death, because he hath committed such, or such an offence, at such a time, in such a place, and these N. N. are witnesses thereof* : If any therefore knoweth any thing which may doe him good, let him come and
make

make is knowne. For this purpose one was appointed to stand at the doore of the Consistorie, with an handkerchiefe or linnen cloth in his hand, that if any person should come for his defence, hee at the doore swung about his handkerchiefe; ypon the sight whereof another standing in readinesse a pretty distance off with an horse, hastened and called backe the condemned person: yea, if the malefactor had any further plea for his owne purgation, he might come back foure or five times, except he spake vainly, for the discerning whereof, two of those, whom they termed *Schollers of the wise men*, were sent with him to obserue his speech on the way.

Sixthly, he was exhorted to confesse, that he might haue his portion in the world to come: Thus *Ioshua* exhorted *Achan*, *Iosh. 7. 19.* My son giue, I pray thee, glory vnto the Lord God of Israel, and make confession vnto him: vnto whom *Achan* answered, *verse 20.* Indeed I haue sinned against the Lord God of Israel, and thus haue I done.

Seuenthly, in the time of execution, they gaue the malefactor, ^a *Granum thuris in calice vini*, A graine of frankincense in a cup of wine: this they did giue to cause a giddinesse in the condemned persons head, that thereby hee might bee lesse sensible of the paine. Saint *Marke* calleth this cup *inquartationem elixir, wine mingled with myrrhe*, *Marke 15. 23.* This was done after the manner of the Iewes, but the soldiers in mockerie mingled Vineger and Gall

Ii

with

קורט
לבונה
בבוס של
יין

*Korat lebana beco
selul iayfa. Maimon in Sanhedrin.
c. 13. It. Moses Katsif. in Sanhedrin.*

with it, *Matth. 27. 34.* As likewise they gaue him a second cup *in derision*, when they tooke a Sponge, and filled it with Vineger, and put it on a reed, *Matth. 27. 48.* Saint Marke in the first cup, mentioneth the custome of the *Jewes*, which in it selfe had some shew of compassion; for the ground of this custome was taken from that, *Prou. 31. 6.* *Giue strong drinke vnto him that is readie to perish.* Saint Matthew mentioneth only their wicked mixture, contrary to the receiued custome, so that one *Euangelist* must expound the other. This *first cup* was so vsually giuen before execution, that the word *Calix*, a *Cup*, is sometimes in Scripture put for death it selfe. *Father, if it may bee, let this Cup passe from me.*

1 Casaubon. exercit.
ait. pag. 654. ex
Maimonid.

Lastly,¹ the *tree* whereon a man was hanged, and the *stone* wherewith he was stoned, and the *sword* wherewith hee was beheaded, and the *napkin* wherewith he was strangled, they were all *buried*, that there might be no euill memoriall of such a one, to say: *This is the tree, this is the sword, this the stone, this the napkin, whereon, or wherewith such a one was executed.*

CHAP. VII.

Their capitall Punishments.

THe Jewes of old had onely ^a *four* sorts of death in vse among them, 1. ^b *Lapidatio*, stoning, 2. ^c *Combustio*, burning, 3. ^d *Decollatio*, beheading, 4. ^e *Suffocatio*, strangling. Of these, *stoning* was counted the most gricuous, *burning* worse than beheading, beheading worse than strangling, and strangling was the easiest of all.

They haue a ^f rule, that wheresoeuer the Scripture saith of an offender, *Morte plectetur*, He shall be punished with death, not expressing the kinde of death, there it ought to be interpreted of *strangling*. For example, the Law saith of the Adukerer, *Leu. 20. 10. Morte plectitor*, Let him bee punished with death: because the kinde of death is not here mentioned, they interpret it *strangling*. The reason of this rule is, because *strangling* was the easiest death of the four, and where the Law determineth not the punishment, there they say, *Ampliandi fauores*, The fauourablest exposition is to be giuen.

This rule is not generally true, for in former times *Adultery* was punished with *stoning*. I will iudge thee after the manner of them that are *harlots*, saith the Lord, *Ezek. 16. 38*. And in the fortieth verse the iudgement is named; They

^a Paraphrast.
Chold Ruth. 1. 17.
Attkos, fol. 189.
col. 3.

^b סקילה
Sekila, Lapidatio.
^c שריפה
Stheripha, combustio.

^d הרג
Hereg, Decollatio.

^e חנק
chenek, Suffocatio.

^f כל מיתה
האמורה
בתורה
סתם חנק
הוא

Omnium mors que
absolute in lege
supatur, strangulatio est. R. Solomon. Exod. 21. 16.

L 18. 5. *Their capitall punishments.*

shall stone thee with stones: likewise the Scribes and Pharises said vnto Christ, Moses in the Law commanded vs, that such should bee stoned, *Iohn 8. 5.*

Before we treat in particular of these foure punishments, it may be questioned, *Whether the Iewes had any power to iudge of life and death, at that time when they crucified our blessed Saviour?* The Iewes said to Pilat, *It is not lawfull for vs to put any man to death, Iohn 18. 31.* Latter Iewes say, that & all power of capitall punishments was taken from them, fortie yeeres before the destruction of the second Temple, and of this opinion are many *Diuines.*

& Moses Katsen in
Samb. diuin.

Answer. First, the Iewes speech vnto Pilat, that it was not lawfull for them to put any man to death, cannot be vnderstood, as if they should haue said, we haue no power to put any man to death; for admit, that power in criminals were, in the generall, taken from them, yet in this particular, power was permitted them at that time from Pilat, *Take yee him, and iudge him according to your Law, Ioh. 18. 31.* Neither can it be said, that their Law could not condemne him, if hee had beene a transgressour thereof; or that they had not out of their Law to obiekt against him: for they say, *They had a Law, and by their Law, he ought to die, Ioh. 19. 7.* It was not then want of power, but the holinesse of that time, made them say, *it was unlawfull.* For they held it unlawfull vpon their dyes of preparation to sit on life and death, as hath been shewne

shewne in the *Chapter of translating feasts.* And *Friday*, on which our *Saviour* was condemned, was the *preparation of their Sabbath.*

Secondly, in the question, whether power of iudging capitall crimes were taken from them by the *Romans*? Wee are to distinguish betweene crimes. *Some crimes were transgressions of the Roman Law*, as theft, murder, robberies, &c. power of iudging in these was taken from them: *other crimes were transgressions only against the Law of Moses*, as blasphemie, and the like; in these, power of iudging seemeth to haue remained with them. When *Paul* was brought by the *Jewes* before *Gallio*, *Gallio* said vnto them, If it were a matter of *wrong* or *wicked lewdnesse*, O yee *Jewes*, reason would, that I should beare with you: but if it be a *question of words*, and *names of your Law*, looke yee to it, *Acts* 18. 14.

In handling these foure punishments; first obserue the *offenders*, whom the *Jewes* make liable to each punishment; and then the *manner of the punishment.*

The persons to be stoned were ^b *cightene.* ^b *Moses Kotsensis fol. 188. col. 4.*
 1. He that lieth with his owne mother. 2. Or with his fathers wife. 3. Or with his daughter in law. 4. Or with a betrothed maid. 5. Or with the male. 6. Or with the beast. 7. The woman that lieth downe to a beast. 8. The blasphemour. 9. He that worshippeth an Idoll. 10. Hee that offereth of his seed to Moloch. 11. He that hath a familiar spirit. 12. The Wisard. 13. The priuate intiser to idolatry. 14. The
 Ii 3 publique

LIB. 5. *Their capitall Punishments.*

publique withdrawer to idolatrie. 15. The witch. 16. The prophaner of the Sabbath. 17. He that curseth his father or his mother. 18. The rebellious sonne. The manner of stoning was thus, The offender was led to a place without the gates, two cubits high, his hands being bound; from hence, one of the witnesses tumbled him by a stroke vpon the loynes; if that killed him not, the witnesses lifted vp a stone, being the weight of two men, which chiefly the other witness cast vpon him; if that killed him not, all Israel threw stones vpon him. The hands of the witnesses shall be first vpon him, to put him to death, and afterwards the hands of all the people, Deut. 17. 7.

*i Paul Fagius
Deut. 17. 7.*

Hence the opinion of *R. Akiba* is commonly receiued, that such an idolater (it holdeth in all others condemned to this death) was reserved vntill one of the common feasts, at which all the multitude of Israel came to Ierusalem. The party thus executed being quite dead, was afterward, for greater ignominie, hanged on a tree, till towards the *Sunne set*, at which time he and the tree were both buried.

*2. Moscs Kotsenf.
loco superius citato.*

Malefactors adiudged to burning were ^{ten} 1. *The Priests daughter which committed whoredome. 2. He which lieth with his owne daughter. 3. Or with his daughters daughter. 4. Or with his sonnes daughter. 5. Or with his wifes daughter. 6. Or with her sonnes daughter. 7. Or with her daughters daughter. 8. Or with his mother in law. 9. Or with the mother of his mother in law. 10. Or with the mother of his father in law.*

The

The manner of burning was twofold. Some they burnt with wood and faggots; this was termed ¹ by them *Combustio corporis*, The burning of the body: others they burnt by powring in scalding hot Lead in at their mouths, which descending into their bowels, killed them, the bulke of their body remaining whole, and this was termed therefore *Combustio anima*, The burning of their soule. This last was most in vse, and alone described by most of their Writers.

Malefactors condemned to beheading, were ^m two sorts. 1. The murderer. 2. Those of any ^m *Moses Katsenf.* *Sanbedr.* Citie, who were drawne vnto idolatrie. The manner thereof is at this day in vse.

Malefactors strangled were ⁿ six. 1. He that ⁿ *Moses Katsenf.* *ibid.* smiteth his father or his mother. 2. He that slea- leth a soule of Israel. 3. An Elder which contra- dicteth the Consistory. 4. A false Prophet, and he that prophesieth in the name of an idoll. 5. He that lieth with another mans wife. 6. He that abuseth the body of the Priests daughter.

The manner of strangling was thus. The malefactor was put in dung vp to the loines, a towel being cast about his necke, which two execu- tioners, one on each side, plucked to and fro vntill he was dead.

CHAP. VIII.

Punishments not capitall.

THe lesser punishments, not capitall, in vse among the *Hebrewes*, are chiefly foure.

1. *Imprisonment.* 2. *Restitution.* 3. *Talio.*
4. *Scurging.*

Imprisonment. Vnder this are comprehended the *prison*, *stockes*, *pillory*, *chaines*, *fetters*, and the like: all which sorts of punishment, seeing they differ very little or nothing at all, from those which are now in common vse with vs, they need no explication.

The *Keepers of the prison*, if they let any committed vnto them escape, were liable to the same punishment, which should haue beene inflicted on the partie escaped. This is gatherable from that, *1 King. 20. 39. Keepe this man; if by any meanes he be missing, then shall thy life be for his life.*

Concerning that *Libera custodia*, which ^a *Drusius* proueth to haue beene in vse among the *Romans*, I much doubt whether any such custome were in vse among the *Hebrewes*. That some kinde of prisoners at *Rome* did goe abroad with a lesser kinde of fetters in the day time to their worke, and so returne at night to their prison, hath elsewhere beene obserued by

^a *Drus. praetor.*
^b *Tim. 1. 18.*

by mee. And ^b *eadem catena & custodiam & militem copulabat*; The same chaine tyed both the prisoner and the keeper. Obserue the vnusuall significations of these two words; *Custodia*, a prisoner; and *Miles*, a keeper. So that *Drusius* deliuered *Seneca* his meaning, but not his words, when hee repeats them thus: *Eadem catena tam reum quam militem tenet*. Obserue further, that the prisoner was tyed by his right arme, and the keeper by the left, because the right arme is the stronger, and therefore iustly remaineth free rather to the keeper, than to the prisoner. Hence is that, ^c *Tu forte leniorem in sinistra putas catenam*; Because the keeper tyed himselfe vnto the same chaine, not in way of punishment, but voluntarily for the fastier keeping of the prisoner.

^b Senec. epist. 5.
Non in lib. de tran-
quil. cap. 10.
quocumque modum ci-
tatur à Drusio.

^c Senec. de tran-
quil. cap. 10.

Restitution. This was commanded when goods were *vnjustly gotten*, or *wrongfully detain- ed*, *Exod. 22*. It was ^d threefold:

^d Thom. Aquin.
secunda secunda.
q. 62.

Restitution
is threefold;

Secundum idem, in identity, when the very same thing is restored which is wrongfully gotten.

Secundum aequale, when there is so much for so much in quantity restored, the goods vnjustly gotten being sold, or lost.

Secundum possibile, when restitution is made according to that which a man hath, not being able to satisfie the whole.

Restitution in identity, was and is principally required. Whence it is, that if the theft, whether Oxe or sheepe, were found aliuie vpon a man, he restored but *double*, *Exod. 22. 4.* but if they were killed or sold, then *fine Oxen* were restored for an Oxe, and *four sheepe* for a sheepe, *Exod. 22. 1.* The *Jewes* were so precise in this kinde, that if they had built an house with a beame or peece of timber vniustly gotten, they would pull downe the house, and restore the *same beame or peece to the owner.* From this the *Prophet Habbakuk* doth not much dissent: *The stone shall cry out of the wall, and the beame out of the timber shall answer it, Habbak. 2. 11.*

David Kimhi

Augustin. epist. 94.

Among the *Jewes* he ought to bee sold that was not of sufficient worth to make restitution, *Exod. 22. 3.* And *Augustine* saith of *Christians*, that he which doth not make restitution according to his ability, neuer repented. And, *Non remittetur peccatum, nisi restituatur ablatum.*

Talio. This was a punishment in the same kinde, an eye for an eye, and a tooth for a tooth, hand for hand, and foot for foot, *Dent. 19. 21.*

Talio identitatis, or *Pythagorica*, which was according to the letter of the law, when the offender was punished with the losse of an eye for putting out anothers eye, &c. *Talio similitudinis*, or *analogica*, which was when the price of an eye, or some proportionable mulct is payed for an eye, put out, or any other member spoiled.

Talio is twofold,

The

The ⁸ *Hebrewes* vnderstand *Talio similitudinis*, that the price of a maim should be payed: not *Talio identitatis*, not that the offender should be punished with the like maim. Because to punish like for like *in identity*, is in some cases impossible, as if a blinde man put out anothers eye, or one toothlesse strike out anothers tooth.

In case of bodily maimes therefore, the ^b *Hebrew Doctors* say that the party offending was bound to a *fivefold satisfaction*. First, for the hurt in the losse of the member. Secondly, for the damage in losse of his labour. Thirdly, for his paine or griefe arising from the wound. Fourthly, for the charge in curing it. Fifthly, for the blemish or deformity thereby occasioned. *Munster* rendreth those five thus; *Dammum, sessio, dolor, medicina, confusio*. The ⁱ *Romans* likewise had a *Talio* in their law, but they also gaue liberty to the offender, to make choise whether he would by way of *commutation* pay a proportionable mulct, or in *identity* suffer the like maim in his body.

Scourging. This was *twofold*; either *virgis*, with rods; or *flagellu*, with scourges. This latter was more gricuous than the former, as appeareth by that *Ironicall speech*; ^k *Porcia lex virgas ab omnium civium corpore amovit, hic misericors flagella retulit*. Both were in vse among the *Romans*, but onely the latter among the *Hebrewes*. This beating or *scourging* was commanded, *Deut.* 25. 2, 3. where the number of

⁸ *Oculum pro oculo, id est, pretium oculi. Targum Jonath. Deut. 19. 21. It. R. Solomon ibid.*

^b *Vid. Munster. Exod. 21.*

ⁱ *A. Gellius lib. 11. cap. 1.*

^k *Cic. pro Rabirio.*

stripes was limited, which the *Judge* might not exceed. *Fortie stripes* shall hee cause him to haue, and *not past*. The *Jewes* in many things laboured to seeme *holy above the law*. For example, where the Lord commanded a *Sabbath* to be sanctified, they added their *Sabbatum*, that is, they began their *Sabbath* about an houre sooner, and ended about an houre later than the law required: where the Lord forbade them to *eat or drinke things sacrificed to Idols*, they ¹ prohibited *all drinking with Heathens*, because it is doubtfull whether it were offered to *Idols* or no. The Lord commanded them in the time of the *Passenger* to *put away leaven out of their houses*, they would not take the ^m *name* into their mouthes all the time of that feast. The Lord commanded them to abstaine from *eating swines flesh*, they would not so much as *name it*, but in their common talke ^a would call a *Sow*, דבר אחר *Dabar* *acher*, *Another thing*. In like manner, the Lord commanded chiefe malefactors which deserued beating, to bee punisht with *fortie stripes*; they in their greatest corrections, would giue but *thirty nine*. Of the *Jewes* *five times* receiued *1 fortie stripes saue one*, 2 Cor. 11. 24. For this purpose the *scourge* consisted of *three thongs*, so that at each blow hee receiued *three stripes*, and in their greatest correction were giuen *thirteene blowes*, that is, *fortie stripes saue one*. Whether ^o these thongs were made the one of a buls hide, the other two of an asse hide,

¹ *Thibites in*

דבר

^m *This Str. in*

דבר

^a *Elias Thibitis.*
ibid.

^o *Talmud. Lib.*
macoth, cap. 3.
in Mischna.

hide, or ^r all three of a calves hide, the matter is not materiall, both opinions haue their Authors.

¹ Baal tarim.
vid. Druf.

² Cor. 10. 24.

The manner of correcting such was thus. The malefactor had both his hands tyed vnto a post, one cubit and halfe high, so that his body bowed vpon it. The Iudge shall cause him to bow downe, Deut. 25. 2. This post or stake on which the malefactor leaned in time of whipping, was termed *גממוד* Gammud, Columna, a pillar. His cloathes were plucked off from him downeward vnto the thighes, and ^r this was done either by *renting*, or *tearing* of them. The Gouvernours rent Paul and Silas their cloathes, and commanded them to bee beaten with rods, Act 16. 22.

^r Talmud ibid.

That the Beadle shou'd inflict a number of stripes proportionable vnto the transgression, this correction was performed in the *sight of the Iudge*. The Iudge shall cause him to bee beaten before his face, Deut. 25. 2. ^r The chiefe Iudge of the three, during the time of the correction, did either reade or recite, Deut. 28. 58. 59. *If thou wilt not keepe, and doe all the words of this law, &c. Then the Lord will make thy plagues wonderfull, &c.* The second Iudge hee numbred the stripes; and the third hee bade the Beadle smite. The chiefe Iudge concluded all, saying, *Yet hee being mercifull, forgave their iniquity, &c.* Psal. 78. 38.

^r Talmud ibid.

Sometimes in notorious offences to augment the paines, they tyed certaine huckle-

τ Euseb. hist. 1.
 tom Aibeneus
 lib. 4.
 * Theodas. synt.
 ior. et iust. lib. 31.

bones or plummets of Lead, or sharpe thornes to the end of the thongs, and such scourges the ^τ Greekes termed ἀγρὰ ταξίλλα, *Flagra taxillata*.^{*} In the Scripture they are termed *Scorpions*; My Father hath chastised you with *rods*, but I will correct you with *Scorpions*, 1 King. 12. 12.

CHAP. IX.

Punishments borrowed from other Nations.

THE punishments borrowed from other Nations are principally fixe : 1. *Crux*, the death on the Crosse. 2. *Serrâ dissectio*, the cutting one asunder with a saw. 3. *Damnatio ad bestias*, the committing one to fight for his life with wilde beasts. 4. *rota*, the wheele. 5. *καταποντισμός*, drowning one in the sea. 6. *πωμα-νισμός*, beating one to death with cudgels. The first, and the third, were meerly Roman punishments; the second was likewise used by the Romans, but whether originally taken from them is doubtfull; the fourth and the last were meerely Greeke punishments; the fifth was for the substance in use among Hebrewes, Greekes and Romans, but in the manner of drowning them, they differed. It will bee needfull to speake somewhat of all these.

I. *Crux*.

1. *Crux*. This word is sometimes applied to any tree or stake on which a man is tortured to death, but most properly it is applied to a frame of wood consisting of two peeces of timber compacted crosse-wise. The first is termed *Crux simplex*, the last, *Crux compacta*. This latter is threefold. 1. *Decussata*. 2. *Commisssa*. 3. *Immisssa*.

Crux decussata. This was made of two equall peeces of timber obliquely crossing one the other in the middle, after the manner of a Roman X. and thence it is called *decussata*. * *Decussare est per medium secare, veluti si dua regula concurrant ad speciem literæ X. quæ figura est crucis*. This kinde of crosse is by the common people termed *Crux Andraana*, Saint Andrews crosse, because on such a one hee is reported to haue beene crucified.

* Hieron in Ierem.
cap 31.

Crux commisssa. This was when a peece of timber erected, was ioyned in the middle to a traaverse or ouerthwart top, somewhat shorter than the peece erect, in manner of a *Romane T*. This is called *Crux Antoniana*, Saint Antony his crosse, because he is often painted with such a Crosse.

Crux immisssa. This was when a short traaverse somewhat obliquely crossed the stake erect, not quite in the middle, as *Crux decussata*; nor quite on the top, as *Crux commisssa*, but neere the top in this manner † ^b This is thought to haue beene *Crux Christi*, the Crosse on which our Saviour Christ suffered.

^b Lipsius de cruce
lib. 1 cap. 10.

The ceremonies vsed by the Romans towards those

c Ioseph. excid.
lib. 5. cap. 32.
Ph. l. contra
Flaccum. lib. 1. l. 1.
lib. 1.

d Plant. Barab.

those whom they crucified were these: First, they ^cscourged them, and sometimes tied them to a pillar in time of scourging. Artemidorus is cleare in this, *αὐτοὶ δὲ βίβλις κλονί, τινὰς ἀνάγκη παρὰ τὴν.* That is, being tied to the pillar hee received many stripes. ^dPlantus is thought to have alluded to the same:

Abducite hunc

Intro, atque adstringite ad columnam fortiter.

e Prudentius:
Hieron. m. B. da.
vid. Loff. de eru-
ce lib. 2. cap. 4.

The ancient Fathers^e report that our Saviour was whipt thus *ad columnam*, but the Scripture is silent, both touching the place and manner of his whipping, onely that he was whipt is testified. He *scourged Iesus*, and deliuered him to be crucified, Mat. 27. 26.

f Plutarch. de se-
ra num. vindict.

Secondly, they caused them to *beare their owne Crosse*. ^f*Malefici cum ad supplicium educuntur, quisque suam effert crucem.* Thus Christ bore his *owne Crosse*, Ioh. 19. 17. To this there is allusion, *Hee that taketh not his Crosse, and followeth after me, is not worthy of me*, Mat. 10. 38.

g Euseb. Eccl. s.
bi. lib. 5. cap. 1.
It. Sueton. D. mit.
Cap. 10.

Thirdly, that the equity of the proceeding might clearely appeare, the ^g cause of the punishment was written in a Table, and so carried before the condemned person, or else it was proclaimed by a publique Cryer. This *cause* was termed by the Romans commonly *Titulus*, by ^h some it is called *Elogium*. Thus Pilat wrote in Hebrew, Greeke, and Latine, *Iesus of Nazareth the King of the Iewes*.

h Tertullian Apo-
log. cap. 2. Sueton. in
Calig.

i Artemidor. lib.
2. 58.

Fourthly, they ⁱ plucks off their cloathes from such as were to be crucified. Thus Christ *suffered naked*.
Serrā

¶ *Servâ dissectio*, A sawing one in sunder; They sawed them from the head downward. The
 k *Romans* they used this kinde of punishment, so likewise did the *Hebrewes*. Thus *Manasses* is thought to haue punished the *Prophet Isaiah*, and the *Apostle* to haue alluded vnto it. They were sawne asunder, *Heb. 11. 37.*

k *Sueton. in Calig. cap. 27.*

Damnatio ad bestias. Those who were condemned to wilde beasts, are properly termed *Bestiarij*. Whether *Saint Paul* did according to the letter, fight with beasts at *Ephesus*, *1 Cor. 15. 32.* is much controuersed. ¹ Some vnderstand by beasts, *Demetrius*, and others that opposed him at *Ephesus*, ^m others more probably vnderstand the words *literally*; and this kinde of punishment was commonly exercised against *Christians* in the *Primitive Church*, in so much that *Heathens* imputing the cause of all publike calamities vnto the *Christians*, would call out;
 n *Christianos ad Leones*, Let the *Christians* be halled to *Lions*: Yea the literall interpretation of the words, is a stronger argument that *Saint Paul* beleued the *Resurrection* (which is the scope of the text) than to vnderstand the words of a metaphoricall fight, against the enemies of his doctrine.

¹ *Theophylact. Anclm.*

^m *Chrysostom. Ambros. alijs.*

ⁿ *Tertullian. Apolog. cap. 40.*

Tersis, The wheele: A wise King bringeth the wheele ouer the wicked, *Prou. 20. 26.* I take the words to imply no more but this, That as the wheele turneth round, so by the wisdom of a King the mischief intended by wicked men, is brought upon their owne head. That hereby should be

L I

vnder-

vnderstood, the grinding of wicked men vnder a cart-wheele, as the husbandman brake some sort of graine vnder a wheele, is the meere conceit of Expositors on this place, for no Records make mention of any such punishment in vse among the *Jewes*. Among the *Greekes* there was a punishment went vnder this name:

ο Επὶ τῷ ὄχητι γ' ἱλκασθαι μαρτυροῦνται. A. isoph. in Ier. De eadem sententia loquuntur Demosth. 3. in Aplob. & Saidas.

° It was called ὄχητι, *A wheele*, not because a wheele was brought over the wicked, but because they bound fast the offender to the spokes of a wheele, and there scourged him to inforce a confession.

Κατακρηνησθαι, *Drowning one in the sea*. This was in vse among many nations, but the manner differed. The *Romans* they sowed vp a paricide into a leather budget, sowing vp together with him into the same budget, *A Serpent, a Cocke, and an Ape*, and so cast them all into the sea. The *Grecians* when they iudged any to this kinde of punishment, they wrapt him vp in Lead. The *Hebrewes* tied a millstone about his neck. Thus in respect of the manner, those are to be vnderstood, who say this kinde of punishment was peculiar to the *Jewes*.

Τυμνωσθαι. It is rendred by the generall name of *torturing*, Heb. 11. 35. 2 Mac. 6. 19. But the word signifieth a speciall kinde of torturing, by beating one with cudgells vnto death. It hath its denomination from τυμνω, which signifieth a *drumme* vsually, and hence some haue paralleled this torture with that among the *Romans* termed *Equuleus*, as if the person thus

° Senec. lib. 5. controu. 4. Iuuenal. Satyr. 8. Modestus Digest. l. 48. ad legem Pomp. de parrie. vid. Cael. Rhod. l. 11. cap. 21.

° Athenam lib. 14.

° Hier. Mat. 18. 6.

° Magius in lib. de equuleo, vid. Drus. praeterit. lib. 8.

thus tortured, were rackt and stretched out in manner of a *drumme head*: but it signifieth also a *drum-sticke*, and ^r thence commeth the punishment to be termed *Tympanismus*, that is, a *sabring or beating one to death with cudgells*, as if it were with *drum-sticks*. This is euident by *E-leazar*; He came willingly *ἐν τῷ τύμπανον*, to this kinde of torment, 2 *Maccab.* 6 19. and in the thirtieth verse, where he gaue vp the ghost, there is mention of his *strokes*, not of his *racking or stretching*.

Iunius reckoneth ^a another kinde of punishment, termed by the *Hebrewes*, *תְּפִינֹק* *Tfinok*, which he would haue to be a compound word: doubtlesse his meaning is that it should be compounded of *תְּפִי* *Tfi*, *Navis*, a *ship or boat*; and *נָיִק* *Ianak*, *Sugere*, *To sucke*, for hee saith that thereby is meant a certain punishment termed *Nanicula sugentis*, which ^a *Plutarch* describeth in this manner; *That the offender should be inclosed between two boats as in a prison, or as his phrase is (quasi in vagina) as in a sheath, and to preserve life in him, milke and hony tempered together, was forcibly put into his mouth, whether he would or no.* And hence, from this *sucking in of milke and hony*, this punishment hath beene termed *Nanicula sugentis*. But the ^r *Hebrewes* say that *Tfinok* was nothing else, but *manacles*, or *cords*, wherewith prisoners hands were tied. I leaue it indifferent to the Reader, to follow which interpretation he please.

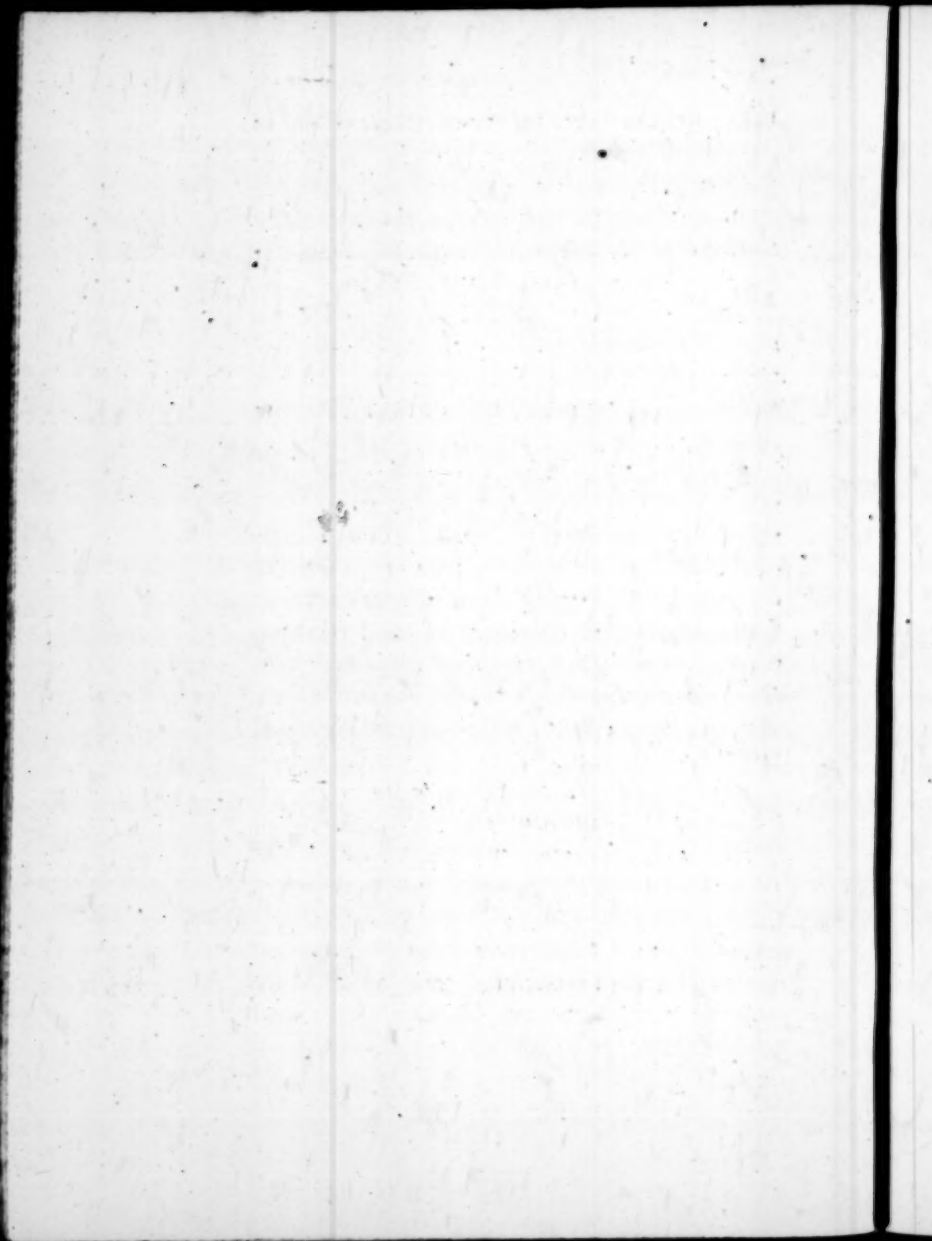
^r *Scholastes Aristophani* *τύμπανον* *scribit esse ξύλα δις τὸ πῶς καὶ ἐν τῷ δισκῶντι, οἱ τυμπανιστοί, in Plinopag. 50.*

^a *Iunius* *Ier. 29. 26.*

^a *Plutarchin* *Alexand.*

כלי
בוסג
פירוס

Instrumentum con-
stringens manus.
D. Kimb. Jer. 29.
26.





THE
SIXTH BOOKE.
OF
Miscellaneous Rites.

CHAP. I.

Of Circumcision.



Heir *Sacraments* were two.

1. The *Passenger*, of which there hath been a set chapter. Secondly, *Circumcision*, of which now.

Circumcision, was a cutting off of the foreskin, as a signe and seale of Gods Couenant, made with the people of the *Jewes*. It is called a *signe* by God in its first institution, *Gen. 17.* and a *seale* by the *Apostle*, *Rom. 4. 11.* Yea it is called a *signe*, and a *seale*, by a ^a *Doctor* of the *Jewes* ^a *Zobur, Gen. 17.* more ancient than their *Talmud*.

^b *Alex. ab Alex.*
lib. 2. cap. 25. Herodot.
lib. 2. Diodor.
Sicul. lib. 2. cap. 1. 11.
lib. 4. cap. 3.

It was vsed (though not as a *Sacrament*) by many other nations: ^b by the inhabitants of *Colchis*, the *Ethiopians*, the *Troglodytae*, and the *Aegyptians*.

In a figuratiue sense, alluding vnto this *sacramentall rite*, we reade of three other sorts of *Circumcision* in the *Scripture*, so that in all there are foure mentioned, 1. *This of the flesh*. 2. *Another of the heart*. 3. *A third of the lips*. 4. And a *fourth of the eares*. We are to consider it in its proper acception, and here to obserue, First, the *time when* it was administred. Secondly, the *manner how*. Thirdly, the *penalty in case it was omitted*.

The *time* was the *eighth day*, yea the *eighth day* was so precisely obserued, that if it fell on the *Sabbath*, yet they *circumcised* the child; whence arose that saying among them, *Circumciso pel- lis Sabbatum*, *Circumcision driueth away the Sabbath*; or, the *Sabbath* giueth place to *Circumcision*. And with this accordeth that of our *Sau- our*, *Yee on the Sabbath day circumcise a man*, *Ioh. 7. 22*. The *Iewes* superstitiously conceiting that each creatures perfection depended vpon the sanctification of one *Sabbath day* at least, say that *God* did therefore inioyne the *eighth day*, that one *Sabbath* might first passe over each male, before he should be partaker of this *Sacrament*. But more probably wee may say, that the reasons why *God* would not suffer them to anticipate the *eighth day*, were, first to shew, that *God* in the matter of saluation, nei- ther

ther was, nor is *simply tied to Sacraments*, for then there had beene no lesse crueltie in *forbidding Circumcision until the eighth day*, than there was loue in *permitting it upon the eighth*. Secondly, because in this time of the *Mosaicall pedagogie*, there was a kinde of *legall uncleannesse*, in which the creatures were thought to be, as remaining in their bloud, for *the first seven daies* after their birth, *Leuit. 22. 27. Is. 12. 2, 3*. Notwithstanding God thought it not conuenient to deferre it longer than eight dayes, for the comfort of the parents, which they receiued by a mature and seasonable initiation of their children.

The manner how *Circumcision* was administered, I finde thus recorded; Some of those that were present ^c held a vessell full of dust, into which they did cast the foreskin being cut off. *Againe*, they prepared in the roome, a certaine ^d void chaire for *Elias*; which was done, partly in honour of him, for which respect also, as often as they fell on any difficult place in Scripture, they would say, ^e *Venies Elias, & omnia euodabis*; *We know that Elias will come, and he will so: v, all things*: but chiefly it was done because they thought *Elias* to be present there in spirit, whose bodily comming they did, and doe daily expect. These ceremonies are meere-ly *Jewish*, practised by the latter *Jewes*, but vterly vnknowne in our *Sauour Christ* his time, and as it appeareth by the *Samaritane* woman her speech, that prouerbiall saying applied
now

^c Paul. 1. ad Cor. 10.
10.

^d Christoph. Casp.
in Malac. 3.

^e Mercerus in ab-
breniaturis,

7577

to the baptised Infant, is thought to haue flowne. But to returne againe to the rites of the *Jewes*. After the childe had beene *circumcised*, the father said; ° *Blessed be our Lord God, who hath sanctified vs with his precepts, and hath commanded vs, that we should cause this childe to enter into the Covenant of Abraham.* After this, the whole Church or company present replied in this manner; ? *As thou hast made him to enter into the Covenant, so make him also to enter into the Law, into Matrimonie, and into good Workes.*

The *Penaltie* for the omission of *Circumcision* runneth in this forme; *That soule shall be cut off from his people, Gen. 17. 14.* I vnderstand the *penalty* to be pronounced against such an omission, which proceeded either from *contempt*, or *wilfull neglect*. In this case, the question is, what is meant by this phrase? *His soule shall be cut off from the people*: secondly, *who ought thus to be punished*? Whether the *childe*, or the *parents*, and such who *supply the place of parents*? For the first, besides *Gods* secret action in punishing such delinquents, mee thinkes there is a rule of direction for the Church, how to proceed against such in her discipline: if any vnderstand here, by *cutting off such a mans soule from his people*, the sentence of *Excommunication*, or *casting him out of the Synagogue*, I shall not oppose it; though I rather incline to those, who vnderstand hereby a *bodily death* inflicted vpon such an offender; in which sense the phrase is taken,

M m

Exod.

ברוך אתה
יהוה
אלהינו מלך
העולם אשר
קדשנו
במצותיו
וצונו
להכניסו
בבריתו
של אברהם
אבינו *Moses
Kosciusz. in traslat.
Circumcif. fol. 115.*
כש
שהכנסתו
לברית כן
הכניסנו
לתורה
ולחופה
ולמעשים
טובים
Atyus Kosf. and.

Exod. 31. 14. *Whosoever doth any worke in the Sabbath, that soule shall be cut off from among his people.* And it is very remarkable, that when *Moses* his childe was *uncircumcised*, the Lord sought to kill *Moses*: which, as it intimateth the punishment for this fault to be a *bodily death*: so it cleerely euinceth, that not the *childe* till he commeth to yeeres of discretion, but the *parents* were liable to the punishment. The opinion of the *Rabbines* concerning this latter point, is thus deliuered: ^a *If the Father circumcise him not, then the Iudges are commanded to circumcise him, and if it be unknowne to the Iudges, and they circumcise him not, when hee is waxen great, he is bound to circumcise himselfe, and every day that passeth over him, after he is waxen great, and he circumciseth not himselfe, loe he breaketh the commandement.*

Here it may be demanded, how it is possible for a man, after once hee hath beene marked with the signe of *Circumcision*, to blot out that character, and become *uncircumcised*? for thus some *Iewes*, for feare of *Antiochus*, made themselves *uncircumcised*, 1 *Mac.* 1. 16. Others for shame, after they were gained to the knowledge of *Christ*, and to the entertainment of the *Christian faith*, *uncircumcised themselves*, 1 *Cor.* 7. 18. ^b The answer is, that this was done by drawing up the foreskin with a Chirurgeon his instrument; and vnto this, the *Apostle* in the forequoted place alludeth, *ut emendato, Ne attrahat praeputium.* This wicked inuention is ascribed

^a *Moses Ko's. t. 2. c. 11. 4.*
circumcis. fol.
 114. col. 4.

^b *Epiphani. lib. de mens. & pond. p. 7.*
 415. 11. *Celsus l. 7.*
 cap. 25.

ascribed vnto *Esau*, as the *first author*, and practitioner thereof.

CHAP. II.

*Of their first fruits, and their firstlings,
or first-borne.*

THe vse and end of their *first fruits*, was that the *after fruits* might be consecrated in them. To this purpose they were inioyned to offer the *first fruits of their trees*, which serued for food, *Leuit. 19. 23, 24.* In which this order was obserued; the *three first yeeres* after the tree had been planted, the fruits were counted *uncircumcised*, and *unclean*: it was vnlawfull to *eat them, sell them, or make any benefit of them*: on the *fourth yeere*, they were accounted *holy*, that is, either ^a they were giuen to the *Priests*, *Numb. 18. 12, 13.* or the owners did eat them before the *Lord* at *Ierusalem*, as they did their *second tishe*: and this ^b latter is the common opinion of the *Hebrews*. After the *fourth yeere*, they returned to the vse of the owner: we may call these *αγορίσματα*, *simply the first fruits*.

Secondly, they were inioyned to pay yeerely the *first fruits of euery yeeres increase*; and these we may call *ἀμειψία*, and of them there were many sorts. *First, first fruits in the sheafe, Leuit. 23. 10.* *Secondly, first fruits in two wane loaves,*

Mat 2

Leuit.

^a והבית
ישראל
Sacerdos ea com-
debat. Aben Ezra
in hunc locum.
^b Talmud Bab. in
Magna Seder Senei.
cap. 1.

תר מין
עשרין
וארבעה
Numb. 15.
20.

Leuit. 23. 17. These two bounded their harvest, that in the sheafe was offered in the beginning of harvest, vpon the fifteenth of Nisan, the other of the loaves at the end, vpon their Pentecost: and Leuit. 23. they are both called תרומות Thenuphoth, that is, shake offerings. Thirdly, there was a first of the dough, Numb. 15. 20. name'y, a^e foure and twentieth part thereof giuen vnto the Priests: which kinde of offering was obserued, euen when they were returned out of Babylon, Nehem. 10. 37. vnto this Saint Paul hath reference, Rom. 11. 16. If the first fruit be holy, the lump is also holy. Fourthly, they were to pay vnto the Priests, the first fruits of the threshing-floore, Numb. 15. 20. These two last are called תרומות Therumoth, that is, heaue-offerings; this the heaue-offering of the threshing-floore; the other, the heaue-offering of the dough, Numb. 15. 20. Vnder the name of first fruits, commonly Authors treat of no other, but this last, and wholly omit all the former sorts: before we proceed to the explaining of the last, note with mee the difference of these two words, Thenuphoth, and Therumoth; both signifie shake-offerings, heaue-offerings, or waue-offerings, but with this difference; ^a The Therumoth, was by a wauiug of eleuation, lifting the oblation vponward and downward, to signifie that God was Lord both of heauen and earth. The Thenuphoth, was by a wauiug of agitation, wauiug it to and fro, from the right hand to the left, from the East to the West, from the North to the

^a P. Pag in palat.

the South: by which kinde of agitation, they acknowledged God to bee Lord of the whole world. Now, that wee may know what these *first fruits of the threshing-sloore* were, the *Rabbies*, and others following them, distinguish them into *two sorts*: the first of these, was *first fruits* of seven things only, 1. *Wheat.* 2. *Barley.* 3. *Grapes.* 4. *Figges.* 5. *Pomegranates.* 6. *Olines.* 7. *Dates.* For all which, the Promised Land is commended, *Deut.* 8. 8. * These the *Talmudists* terme בִּכּוּרִים *Biccurim*; and when they treat of *first fruits*, they treat of them vnder this name, and vnderstand by the name of *Biccurim* no other. These, they say, are the *first fruits*, which the people are so often in the Law commanded to bring vp vnto the *Sanctuary*, at the *feast of Pentecost*, which was the end and closure of their harvest, as was signified, both by this oblation, and likewise by that of the *two wave loaves*, *Leuit.* 23. 17.

* R. Solomon. *Deut.* 26. 2. *ft. Mof. Kof. fuf. fil.* 101. col. 4.

The second, was paid of *Corne, Wine, Oyle,* and the *Fleece*, *Deut.* 18. 4. *Numb.* 18. 12. yea of all things else that the earth brought forth for mans food. Thus their *Dollors* are to be vnderstood, where they say, † *Quicquid eduliorum ex terra incrementum capis, obnoxium est primitijs, Theruma, & decimis.* This they call תְּרומָה *Theruma*, an *heave offering*, the Greeke renders it ἀναστροφή, A *separation*, because this was a *consecration, or setting apart of the Lords portion*. In allusion vnto this, I take Saint Paul to haue termed himselfe ἀναστρεφόμενος εἰς ἐκκλησίαν,

† *Mofes & Egypt. in* 1. ed. part. 3. tract. de Th. rumah. cap. 2.

תרומה
גדולה

separated vnto the Gospell, Rom. 1. 1. ἀποστέλλειν Ἀαρὼν, Aaron shall separate the *Leuites*, so the Greeke renders it, but the Originall is, Aaron shall wane the *Leuites*, Numb. 8. 11. Againe, ἀποστέλλειν, Separate me Barnabas and Saul, Act. 13. 2. Drusius deliuereth another reason, as hath beene said in the Chapter of the Pharises. But to proceed: the *Hebrewes* called this second payment, not only *Theruma* simply, but sometimes & *Therumagedola*, the great heave-offering, in comparison of that *Tithe* which the *Leuites* payed vnto the Priests: for that was termed *Theruma magna*, the heave-offering of the tithe, Numb. 18. 26. which, though it were one of ten, in respect of that portion which the *Leuites* received; yet it was but one of an hundred, in respect of the Husbandmans stocke, who payed the *Leuites*: and thus was it a great deale lesse, than the great heave-offering, as will presently appeare. This (the *Hebrewes* say) the owners were not bound to bring vp to *Ierusalem*.

The Law prescribed no set quantitie to be paid, either in the *Biccurim*, or in the *Theruma*; but by tradition, they were taught to pay at least the sixtieth part in both, euen in those *seuen things*, also paid vnder the name of *Biccurim*, or *first fruits*, as well as in their heave-offering termed *Theruma*, or *Therumagedola*.

Thus the *Talmudists* doe distinguish the *Biccurim*, from the *Therumagedola*; but in my opinion, the *Biccurim* may bee contained vnder *Therumagedola*, and in truth, both of them are nothing

nothing else but the *heave-offering of the floore*, formerly mentioned out of *Numb.* 15. 20. My reasons are these; 1. *Scripture* giueth no such leaue to keepe any part of their *first fruits* at home; if that could be proued, the distinction were warrantable. 2. *Scripture* doth not limit *first fruits* vnto those *seuen kindes*, which alone goe vnder the name of *Biccurim*. 3. Themselues confound both members; for in their *Biccurim*, they say, they paid, 1. *Wheat*. 2. *Barley*. In their *Theruma*, they say, they paid *corne*; as if vnder *corne*, *wheat* and *barley* were not contained. Some may say they paid their *Biccurim in the eare*, whiles the harvest was yet standing: and their *Theruma in wheat and barley ready threshed and winnowed*. My reasons why it cannot be so, are these: 1. Because then they should pay *twice a sixtieth part* in their *corne*. 2. Because the *corne* offered in the sheafe was but a little quantitie, and it was offered, not at their *Pentecost* when their harvest ended, but at their *Passouer* when their harvest began, *Leuit.* 23. 10. Whereas their *Biccurim*, or *first fruits*, were alwaies offered at their *Pentecost*.

But omitting further proofes, I proceed to shew the ground, why in this *heave-offering of the floore*, at least a *sixtieth part* was prescribed: it is grounded vpon that of the *Prophet Ezekiel*. This is the oblation that yee shall offer, *the sixth part of an Ephah out of an Homer*, *Ezek.* 45. 13. that is, the *sixtieth part of the whole*, because an *Homer* containeth ten *Ephahs*. Hence they tooke

* *Solom. Jarchi.*
Deut. 18. 4. Item
Hicronym. in Ex. 4.
45. fol. 260a

התרומה
 עין יפה
Theruma gaisja
upha.

התרומה
 בינונית
Theruma
b. num. 1b.

התרומה
 עין רעה
Theruma gaisja
vagna.

¹ *Epiphym. contr.*
Pharise. pag. 11.

^m *Maimonid. in*
Biccurim. cap. 4.
§. 16.

took that distinction of these offerings. * Some, say they, gave the fortieth part of their increase: this, because it was the greatest quantity given in this kinde of oblation, they termed ^h *Theruma oculi boni*, the oblation of a faire eye: others (though they were not so liberall as the former, yet that they might not bee reputed negligently) gave a fiftieth part, and this they termed, ¹ *Theruma mediana*, the oblation of a middle eye: others, whom they reputed sordid, gave iust the sixtieth part, lesse than which they could not giue, this they termed ^k *Theruma oculi mali*, the oblation of an euill eye; so that the payment of these was bounded by the tradition of the Elders, betweene the sixtieth and the fortieth part: but the ¹ *Pharises*, that they might be holy about others, made their bounds the fiftieth, and the thirtieth part; so that he was reputed sordid with them, that paid the fiftieth part; and none liberall, except he paid the thirtieth. The manner how these first fruits termed *Biccurim*, were paid, is at large set downe, *Deut. 26*. But in time of the Prophets, other Ceremonies seeme to haue beene receiued, of which the Hebrew Doctors say thus: ^m *When they caried up their first fruits, all the Cities that were in a Countie, gathered together to the chiefe Citie of the Countie, to the end that they might not goe up alone; for it is said, In the multitude of people is the Kings honour, Prou. 14. 28. And they came and lodged all night in the streets of the Citie, and went not into houses for feare of pollution: and in the morning the Gouer-*

mour said, Arise, and let vs goe up to Sion, the Citie of the Lord our God. And before them went a Bull, which had his hornes couered with gold, and an Oline Garland on his head, to signifie the first fruits of the seven kinds of fruits. There was likewise a pipe strook up before them, vntill they came neere to Ierusalem, and all the way as they went, they sang, I reioyced in them that said vnto me, We will goe into the house of the Lord, &c. Psal. 122. Vnto this, and other like manner of solemne assemblies, the Prophet hath reference, saying, Ye shall haue a song, as in a night when an holy solemnitie is kept, and gladnesse of heart, as when one goeth with a pipe to come vnto the mountaine of the Lord, Esa. 30. 29.

The first-lings or first-borne of man and beast, the Lord challenged as his owne, Exod. 13. The ground of this law was, because God smote all the first-borne in Egypt, from man to beast, but spared the Israelites; for a perpetuall memory of which benefite, he commanded them to sanctifie all their first-borne males vnto him. Now the first-borne of men, and vncleane beasts, were redeemed for five siluer shekels of the Sanctuary, paid vnto the Priests for each of them, Numb. 18. 15, 16. Vnto this Saint Peter alludeth, saying, We are not redeemed with corruptible things, as siluer and gold, 1 Pet. 1. 18. The first-lings of cleane beasts ought to be sacrificed, their blood to bee sprinkled on the Altar, their fat to bee burnt for a burnt offering, and their flesh to returne to the Priests.

Obferue how God would be honoured by the *firftlings of men and cattell*; by the *firft fruits of trees, and of the earth, in the sheafe, in the threshing-floore, in the dough, in the loanes*; All which teach vs to consecrate the *first and prime of our yeeres vnto the Lord*.

CHAP. III.

Of Tithes.

WE are here to enquire; *First, what things in generall were titheable? Secondly, how many kindes of Tithes there were? Thirdly, the time when each sort of Tithe began to be titheable.*

a *vid. Sixtin. A-*
mama de decimis.

First, their yeerely increase, was either cattell, fruits of the trees, or fruits of the land, of a all these they payed Tithes euen to mint, anise, and cummine. These things they ought not to leaue vndone, Matth. 23. 23.

*Secondly, the sorts of Tithes payed out of the fruits, both of the trees, and the land, by the Husbandman, were two, payed in this manner: When the Haruest had beene ended, and all gathered, then the Husbandman laid aside his great Theruma, otherwise called the *first fruits of his threshing-floore*, of which it hath beene spoken in the Chapter of *first fruits*. This being done, then out of the remainder he paid a *semit part* vnto the *Leuites*, and this they termed *Magnaſher**

* *Magnascher rischon*, the first Tithe, Tob. 1. 7. this was alwayes payed in kinde, and as it seemeth to me, it was not brought vp to *Ierusalem* by the Husbandman, ^b (others thinke otherwise) but payed vnto the *Leuites* in the seuerall Cities of tillage, *Nehem.* 10. 37. out of this first Tithe, the *Leuites* paid a tenth portion vnto the *Priests*, this they termed * *Magnascher min ham-magnascher*, the tithe of the Tithes, *Neh.* 10. 38. and *Decima sanctitatum*, the tithe of holy things, 2 *Chron.* 31. 6. this the *Leuites* brought vp to the house of God, *Nehem.* 10. 38. When the *Leuites* had payed this tenth portion vnto the *Priests*, then the *Leuites* and their families might eat the remainder of the first tithe, in any place, euen out of *Ierusalem*, *Num.* 18. 31.

This first Tithe being payed, the Husbandman paid out of that which remained a second Tithe; this the Husbandman might pay in kinde if he pleased, or if he would, he might by way of commutation pay the worth thereof in money; but when he payed in money, he added a fifth part, so that what in kinde was ten in the hundred, that changed into money, was twelue in the hundred. This the Husbandman brought vp vnto *Ierusalem*, and made a kinde of *Louefest* therewith, vnto which hee inuited the *Priests* and *Leuites*, onely euery third yeere hee carried it not to *Ierusalem*, but spent it at home within his owne gates, vpon the *Leuites*, the fatherlesse, the widowes, and the poore, *Dent.* 14. 18.

* They reckoned their third yeere from the

Nu 2

Sabbaticall

מעשר
רשון

^b *Decima prima*
recessit aut à co-
lono ipso aut eius
vicario Hierosoly-
mas deportanda e-
rant. Sixtin. Ama-
ma de decimis.

מעשר מן
המעשר

* *Mosis Kotsan-*
trati. de decima se-
cunda, fol. 199.

Sabbaticall yeere, on which the Land rested; so that the *first* and *second Tithe* was payed by the Husbandman, the *first, second, fourth, and fifth yeeres* after the Sabbaticall yeere; but vpon the *third and sixth yeeres*, onely the *first Tithe* was payed to the *Leuites*, and the *second* was spent at home. Hence in respect of the *kinde*s, this is called * *Magnasber scheni*, the *second Tithe*, Tob. 1. 7. in respect it was payed to the poore euery *third yeere*, it is called † *Magnasber gnami*, תַּמְנִיתֵי הַגִּמְלָה, the *poore mans Tithe*, and ‡ *Magnasber sche-lischi*, the *third Tithe*, Tob. 1. 1. On those yeeres on which it was caried vp to *Ierusalem*, it ought of necessity to be eaten within the *court of the Temple*, Deut. 14. 26. and by the *third Tithe*, wee are to vnderstand the *poore mans Tithe* on the *third yeere*, which yeere is termed an *yeere of Tithes*, Deut. 26. 12.

They likewise *tithed their cattell*. Of their *bullockes, and their sheepe, and all that passed vnder the rod, the tenth was holy to the Lord*, Leuit. 27. 32. Some Expositors vnderstand by this phrase of *passing vnder the rod*, that all cattell are *titheable* which liue vnder the *custodie* of a *keeper*, as if there were allusion to the *shepherds staffe*, or *keepers rod* which they vse in keeping their cattell. The *Hebrewes* more probably vnderstand hereby, the *manner of their decimation* or *tithing* their cattell, which was as followeth. ^d *He that hath lambes (or bullockes) thus separateth his tenth, he gathereth all his lambes, and all his bullockes into a fold, so which he maketh a little doore, that two can-*

מַעֲשֵׂר שְׁנִי *

מַעֲשֵׂר עֲשִׂי *

מַעֲשֵׂר
שְׁלִישִׁי †

^d Solomon Iarchi,
Leuit. 27. 32. &
Maimon. d. de pri-
mogenia. c. 7. §. 1. 5.

not goe forth together: their dammes are placed without the doore, so the end that the lambs hearing them bleating, might goe forth one after another in order. Then one beginneth to number with his rod, one, two, three, &c. and the tenth which commeth forth, whether it be male or female, perfect or blemished, he marketh it with a red marke, saying, This is for tithe. At this day the Jewes, though they are not in their owne Countrey, neither haue any *Leuiticall Priest-hood*, yet those who will be reputed religious among them, doe distribute in lieu of *Tithes*, the tenth of their increase vnto the poore, being perswaded, that God doth blesse their estates the more: for their vsuall prouerbe is, * *Thegmasher, bischbil sche thegmasher*, that is, *Pay Tithes that thou mayest be rich*.

תעשר
בשביל
שהעשר

The time of the yeere from which they reckoned *Tithes*, was different. For [†] *beasts* they counted the yeere from *Elul* to *Elul*, that is, from *August* to *August*; [‡] for *graine, pulse, and herbes*, from *Tisri* to *Tisri*, that is, from *September* to *September*: for the *Fruit of trees*, from *Schebat* to *Schebat*, that is, from *Ianuarie* to *Ianuarie*.

† *Ta'mud. tract. de nouo anno ad initium Buxtorf. Synag.*

Id. cap. 12.

‡ *Mosis Kalsenf. in precept. affirm. 136.*

In this *Synopsis* following (which *Sixtinus Amama* hath taken out of *Scaliger*) the manner of *Israels* tithing is set downe.

The Husbandman
had growing

| | |
|------|--|
| 6000 | Busshels in one yeere. |
| 100 | Busshels was the least that could be paid by the Husbandman to the <i>Priests</i> , for the first fruits of the threshing floore. |
| 5900 | Busshels remained to the husbandman, out of which he payed two Tithes. |
| 590 | Busshels were the first tithe to the <i>Lewites</i> . |
| 59 | Busshels the <i>Lewites</i> payed the <i>Priests</i> , which was called the <i>tithe of the Tithes</i> . |
| 5310 | Busshels remained to the Husbandman, out of which he payed his <i>second Tithe</i> . |
| 531 | Busshels were the <i>second Tithe</i> . |
| 4779 | Busshels remained to the husbandman as his owne, all being payed. |
| 1121 | Busshels are the summe of both Tithes ioyned together, which is aboue a sixth part of the whole, namely, <i>nineteene</i> out of an <i>hundred</i> . |

Wee are to know moreouer, that through the corruption of the times, in time of *Hezekiah's* reigne, Tithes began generally to be neglected, in so much that then *Ouerseers* were appointed to looke to the true payment thereof, 2 *Chron.* 31. 13. Notwithstanding, partly through the *negligence* of the *Ouerseers*, partly through the *consonnesse* of the *people*, about one hundred thirtie yeeres before our *Sauours Incarnation*, corruption so preuailed, that the people in a manner *neglected al tithes*, yea none or very few payed, either their *first*, *second*, or *poore mans tithe*, only they paid the *great beave-offering* iustly. For this reason (saith ^a *Moses Kotsens*) *in the dayes of Iohn the Priest, who succeeded Simeon the iust*, (I take it he meaneth *Iohannes Hyrcanus*) their great Court termed their *Sanhedrim*, made a decree, that more faithfull *Ouerseers* should be appointed for the tithes. At this time many things became questionable, whether they were titheable or no? whence the high Court of their *Sanhedrim* decreed, that in the *things doubtfull* (which they termed דמאי *Demai*) ⁱ though they paid neither *first*, nor *poore mans tithe*, yet they paid a *second tithe*, and a *small beave-offering*; namely, *מנט מנא* *One part of an hundred: Mint, Anise and Cummine*, seemeth to haue beene of these *doubtfull things*, in which, though the decree of their *Sanhedrim* required but *one in the hundred*, yet the *Pharises* would pay a *iust tenth*, *Matth.* 23. 23. and hence it is that they boasted,

They

^a *Moses Kotsens.*
Fol. 159. col. 3.

ⁱ *Moses Kotsens.*
ibid.

They gave tithes of all that they possessed, Luke 18. 12. In which they outstripped the other Jewes, who in these payments, tooke the liberty granted them by the Sanhedrim.

CHAP. IV.

Of their Mariages.

IN this Chapter of their *Mariages*, we are to consider; *First*, the distinction of their *wives*. *Secondly*, the manner of their *betrothings*. *Thirdly*, the rites and ceremonies of their *marriage*. *Lastly*, the forme of their *divorce*. The *Patriarchs* in the *old Testament*, had many of them *two sorts of wives*, both of them were reputed lawfull, and true *wives*, and therefore the children of both were accounted *legitimate*. The *Hebrew* commonly call the one נשי נשחם *Naschim*, *Primarie wives*, married with nuptiall ceremonies and rites requisite. Some deriue the word from נשחם *Nascha*, Oblitus fuit, quasi obliuio a dicta, because for the most part, *Womens memorie is not so strong as Mens*: but they thinke not amisse, who say, that *women* are so called from *obliuion*, or *forgetfulnessse*, because the fathers family is *forgotten*, and in a manner *extinct in their daughters*, when they are married. Hence proceeds that common saying of the *Hebrewes*, ^a Familia matris, non vocatur familia: and

* משפחת
אם איזה
קרויה
משפחת
Aben Ezra Numb.
1. 2.

and for the contrary reason, a male child is called זכר *Zachar*, from his memory, because the memory of the father is preserved in the ^b sonne, according to that speech of *Abraham*; I have no sonne to keepe my name in remembrance, 2 Sam. 18. 18.

The other sort of wiues, they call ^c Pillag-schims, *Secundarie wiues*, or *halfe-wiues*; the English translates them *Concubines*, and that not vnfitly, for sometimes the Hebrew word it selfe denoteth an *infamous strumpet*, or *common harlot*.

The differences betweene these *Concubines*, and the *chiefe or primary wiues*, are many. 1. A *disparitie* in their *authoritie*, or *household gouernment*: the *Wife* was as *mistresse*, the *Concubine* as an *handmaid*, or *seruant*: She had onely *ius tori*, a true and lawfull right vnto the *marriage bed*, as the *chiefe wife* had; otherwise she was in all respects *inferiour*. And this appeareth in the *historie of Sarah*, and *Hagar*. Secondly, the *betrothing* was different: the *chiefe wife*, at her *espousals*, receiued from her husband certaine *gifts and tokens*, as *pledges* and *ceremonies* of the *contract*. Thus *Abrahams steward* (who is probably thought to be *Eliezer*, of whom wee reade, *Gen. 15. 2.*) gaue in *Isaaks name* vnto *Rebecca*, *iowels of silver*, and *iowels of gold*, and *raiment*, *Gen. 24. 53.* This custome was in vse also among the *Grecians*, who called these gifts ^d *Edra*. ^e Moreover, the *chiefe wife* likewise receiued from her husband, a *bill of writing*, or

^b Eandem prolis masculae rationem habuit apud Grecos testatur Euripides. *Ενίστα γὰρ αἰζῶν τὰς τις ἀγ-σωνα.*

^c פילגש *Vxor secundaria*, vocem compassiorem esse aiunt ex פלג *Diuidere*, & חנן *Vxor*, quasi *vxor diuisa & dimidia*.

^d *Talay* ἢ *ἔδρα*. *Δίδωμι* *ἔδραν* *ἀνδρὶ* *ἡμιον*. *Hom. Iliad. 9.* *vid etiam Suid.* in *Ἐδρα*.
^e *Dr. Kimeth.*
2 Sam. 5. 13.

matrimoniall letters ; whereas the *Concubine* receiued neither *such gifts*, nor *such letters*. Thirdly, onely the *children of the chiefe wife* succeeded the *father in his inheritance* ; the *children of the Concubine* receiued *gifts or legacies* : *Abraham* gaue all his goods to *Isaak* : but vnto the *sonnes of the Concubines* which *Abraham* had, *Abraham* gaue *gifts*, *Gen. 25. 5, 6*. And here, by the way, wee may take notice, that the *first-borne*, by right of *primogeniture*, receiued a *double portion of his fathers goods* : The *father* shall giue him a *double portion of all that hee hath*, for hee is the *first of his strength*, *Deut. 21. 17*. Vnto this custome the *Prophet Elisbaes* speech alludeth, when he prayeth *Elijah*, that his spirit might be *double vpon him*, *2 King. 1. 9*. that is, that hee might haue a *double portion of the spirit*, in *comparison of the other Prophets*, or rather the *sonnes of the Prophets*, amongst whom he obtained the place of an *elder brother*, and therefore prayeth for the *right of primogeniture*: so that we are not to vnderstand him, as if hee did ambitiously desire a greater measure of the spirit, than rested vpon his *Master*, but that he desired to excell the other *remaining Prophets*, vnto whom afterward he became a *Father*. The *Hebrew phrase* is in both places the same.

בִּי שְׂוִים
partem daturum.

Secondly, in their *betrothing* we are to consider, 1. The *distance of time* betweene the *espousals*, and the *confirmation* of their *mariage*, which some haue conceited to haue beene a *full yeare*, at least *ten moneths*, and this they obserue

serue from *Rebecca*, her brother and mothers
 answer vnto *Abrahams* seruant, desiring that
 the maid might not depart presently, but re-
 maine after the espousalls at least *ten dayes*,
Gen. 24. 55. Which text they interpret, ^e *ten* ^z *Onkelas, & R.*
moneths, vnderstanding therby, that which else- ^{Salomon.}
 where is phrased ^h *an yeare of dayes*, *Gen. 41. 1.* ^h שנתים
 But if wee should yeeld this interpretation, ^{דמיון אחרת}
 (although our *English* at least *ten dayes*, is more ^{dictum.}
 agreeable vnto the *Septuagint* and the *Originall*)
 yet it followeth not, that this time was craued
 for the fulfilling of any prescribed distance be-
 tweene the espousalls and the mariage, but ra-
 ther, it implieth the tender affection of the
 mother towards her daughter, as being loth
 so suddenly to part with her: Notwithstan-
 ding, it is not vnlikely, that there was a compe-
 tent distance of time, betweene the *first affian-*
cing and the *confirmation of the mariage*, though
 not prescribed, or limited to any set number of
dayes, weekes, or moneths. The second thing con-
 siderable in their betrothing, is to enquire the
manner of their contracting, which might bee
 done in *Israel*, three waies: First, ¹ *By a peece*
of money. Secondly, *By writing.* Thirdly, *By*
copulation, and all these in the presence of wit-
nesses: by a peece of money, though it were but a
 farthing, or the worth thereof, at which time,
 the man vsed this, or the like forme of words;
² *Loe thou art betrothed vnto me:* And he gaue
 her the money before witnesses. *By bill*, and
 then he wrote the like forme of words; *Bethon*
 betrothed

בכסף או
 בשטר או
 בכניסה
 ובית
 בעדים

Moses Kotsenf. fol.
 124.

הרי את
 מקדשה לי
 Maimonid. in l.
 choth. 3. § 1.

betrothed vntome : which hee gaue her before witnesses, and it was written with her name in it, else it was no betrothing. *By copulation*, and then he said likewise, *Loe thou shalt bee betrothed vnto mee by copulation*, and so hee was vnited vnto her before two witnesses, after which copulation, she was his betrothed wife. If hee lay with her by way of *fornication*, and not by the name of *betrothing* ; or if it were by *themselves*, without the *fore-acquainting of witnesses*, it was *no betrothing* ; howeuer hee might not lie with her the second time, before the mariage was accomplished. And though the *betrothing* might be any of these three wayes, yet vsually it was by a *peece of money* ; and if they would, they might doe it by *writing* : but *betrothing by copulation* was forbidden by the wise men of *Israel*, and who so did it, was chastised with rods ; howbeit the *betrothing* stood in force. These solemnities in *betrothing*, were performed by the man and woman, vnder a tent or canopy made for the purpose, called in their language ¹ *Chuppa*, *A Tabernacle* or *Tent* : to this the *Psalmist* alludeth, *Psalm*. 19. 4, 5. In them hath he set a *Tabernacle* for the *Sunne*, which as a *Bridegroom*, comming out of his *chamber*, reioyceth as a strong man to runne a race.

חופה ¹ חופה
Thison.

Thirdly, the rites and ceremonies of their mariage were performed in the assembly of *ten men at least*, with blessings and thanksgivings vnto *God*, whence the house it selfe was called

called ^m Beth hillula, the house of praise : and their marriage song. ^m Hillulim, praises. The bride-groomes intimate friends which accompanied him, and sung this Epithalamium or marriage song, were termed ^m בנות חלולות ^m בנות חלולות, Children of the bride-chamber, Matth. 9. 15. Such I conceiue those thirty companions to haue beene, which Sampson associated to himselfe, Iudg. 14. 11. The forme of this praise, or blessing, is at large described by Genebrard, and the summe thereof is this : The chiefe of these companions taketh a cup, and blesteth it, saying, Blessed art thou, O Lord our God, the King of the world, which createst the fruit of the wine : Afterward then hee saith; Blessed be the Lord our God, the King of the world, who hath created man after his owne image, according to the image of his owne likenesse, and hath thereby prepared vnto himselfe an euermlasting building, blessed be thou O Lord, who hast created him. Then followeth againe; Blessed art thou, O Lord our God, who hast created ioy and gladnesse, the bridegroome and the bride, charity and brotherly loue, reioycing and pleasure, peace and societie : I beseech thee, O Lord, let there suddenly be heard in the cities of Iudah, and the streets of Ierusalem, the voice of ioy and gladnesse, the voice of the bridegroome and the bride : the voice of exultation in the bride-chamber is sweeter than any feast, & children sweeter than the sweetnesse of a song: and this being ended, he drinketh to the married couple.

This custome of praising God at such times was not needlesse, or superfluous, for the fruit

מפתח

מטרא

מפתח

פרנסה

מפתח

קברא

מפתח

עקר-הא-

Targum Hierosol.

Gen. 30. 21.

of the wombe was expected as a speciall blessing from God, and so acknowledged by them in that saying : That *fourre keies* were in the hand of him, who was the Lord of the whole world, which were committed neither to *Angell*, nor *Seraphim* ; Namely, ° *Clavis pluniae, clavis cibationis, clavis sepulchrorum, & clavis sterilitatis*. Concerning the *key of raine*, thus speaketh the Scripture ; *The Lord will open to thee his good treasure, Deut. 28.* Concerning the *key of food* ; *Thou openest thy hands, Psalm. 145.* Concerning the *key of the grane* ; *When I shall open your sepulchers, Ezek. 37.* Concerning the *key of barrenesse* ; *God remembred Rachel, and opened her wombe, Gen. 30.* Whereby is intimated, that these *fourre things*, *God hath reserved in his owne hand and custodie* ; Namely, *Raine, food, the Raising of our bodies, and the Procreation of children.*

The *time of the marriage feast*, appeareth clearly to haue beene, *usually* † *seuen dayes*. *Sampson* continued his *feast seuen dayes, Jud. 14. 10, 11.* And of this *seuen daies feast*, ‡ *Diuines* doe vnderstand that speech of *Labans* vnto *Iacob*, concerning *Leah* : *Fulfill her weeke*, and we will also giue thee this, *Gen. 29. 27.* In which speech, it is thought that *Laban* did desire *Iacob*, not to reiect and turne away *Leah*, but to confirme the present marriage, by fulfilling the *usuall dayes of her marriage feast*. From this custome, together with the praetise of *Ioseph*, mourning *seuen daies* for his father, *Gen. 50. 10.*

arose

† Vid. Thibit. in

חתן

‡ Augustin. quest.
super Genes. 88.

arose that vsuall prouerbe among the *Iewes*; *Septem ad conuinum, Septem ad luctum*. The chiefe gouernour of the feast was called *⁂ Baal* *⁂ בעל* *⁂ משה* *⁂ אפרימור*; which name is fitly expressed by being called the *⁂ Ruler of the feast, Ioh. 2. 9*. The *moderne Iewes in Italy*, when they inuite any to a *marriage feast*, vse this forme of words; *Such a one, or such a one intreateth you to credit his daughters marriage, with your presence at the feast, &c.* Then he which is inuited replieth, *⁂ Mazal tob* *⁂ מזל טוב* *⁂ Stukius de conuiu. l. 2. c. 3.*: which some interpret to be the wishing of good lucke in generall; but I rather thinke, that hereby was wished to the married parties, a *speciall blessing in the procreation of children*: whence the *wedding ring*, giuen vnto the Bridewife, had *⁂ this inscription or posie, Mazal tob*; and the *Hebrewes* call the Planet *Iupiter, Mazal*, whose influence, they thought to be of great efficacie and force for generation: but in truth, *Mazal* signifieth any other Planet or Starre in the heauen, according to that *Hebrew* prouerbe; *⁂ There is no herbe in the earth, which hath not a Mazal, or Starre, in the firmament answering it, and striking it, saying, Grow*. Now *tob* signifieth *good*, so that the phrase soundeth as much as, *Bee it done in a good houre, or vnder a good Planet*.

At the time of the marriage also, the man gaue his wife a *dowrie-bill*, which the *Scriuener wrote*, and the bridegroom paid for, whereby hee endowed his spouse, if shee were a *virgin*, with two hundred deneys (that is, fifty shekels)

⁂ Non est tibi vlla herba inferior cui non sit Mazal in firmamento, & ferit ipsam to Mazal, & dicit ei, Cresce.

kels) and if she had beene married before, with an hundred deniers (that is, twenty five shekels) and this was called the *root* or *principall of the dowry*: the *dowry* might not be lesse, but more, so much as he would, though it were to a talent of gold. There is mention of a *contract* betwene *Tobias* and *Sarra*, and that was performed, *not by a Scriuener*, but by *Raguel*, the womans father; where we may obserue, that before the writing of this bill, there was a *gining of the woman vnto her husband*. The forme of words there vsed is, *Behold, take her after the law of Moses, Tobit. 7. 14.* A copie of this dowry-bill is taken by *Bertram*, out of the *Babylon Talmud*. The words thereof are thus; *¶ Upon the sixth day of the weeke, the fourth of the moneth Sivan, in the yeere five thousand two hundred fiftie foure of the creation of the world, according to the computation which we vse here at Mafilia, a Citie which is situate neere the Sea shoare, the bridegroome Rabbi Moses, the sonne of Rabbi Iehuda, said vnto the bridewife Clarona, the daughter of Rabbi David, the sonne of Rabbi Moses, a Citizen of Lisbon; Be vnto me a wife according to the law of Moses and Israel; and I, according to the word of God, wil worship, honour, maintain, & governe thee, according to the manner of the husbands among the Iewes, which doe worship, honour, maintaine, and governe their wives faithfully. I also doe bestow vpon thee, the dowry of thy virginity, two hundred deniers in siluer, which belong vnto thee by the law; and moreouer, thy food, thy apparell, and sufficient necessa-*

7 Talmud Bab.
vid. Buxtorf.
Grammatic.
Chal. p 389.

necessaries, as likewise the knowledge of thee, according to the custome of all the earth. Thus Clarona the Virgin rested, and became a wife to Rabbi Moses, the sonne of Iehuda the Bridegroom.

After the mariage was finished, then the wisemight challenge from her husband three things as debt. 1. Food. 2. Apparell. 3. Cohabitation, or the right of the bed; which they note from Exod. 21. 10. where it is said, If hee take him another wife, her food, her raiment, and her dutie of mariage shall be not diminish. And vnto this the Apostle alludeth, calling it, Due beneuolence, 1 Cor. 7. 3.

The wife, when she was first presented vnto her husband, couered her head with a *veile*, in token of *subiection*. Rebecca tooke a *veile*, and couered her selfe, Gen. 24. 65. and for this cause (namely in *signe of subiection*) ought the woman to haue power on her head, 1 Cor. 11. 10. where by *power*, the Apostle vnderstandeth a *veile*. Doe any aske the question, why hee should denote this *veile* by the name of *power*, especially seeing it was in *token of subiection*? The Apostle being an Hebrew of the Hebrewes, might haue respect vnto the Hebrew word *Raddid*, signifying a *veile*, which commeth from the root *Radad*, to beare rule and authorisie, and so might vse the Greek word, signifying *a power*, in the same sense as the Hebrewes did. And in truth, what was this *subiection* to the husband, but a kinde of *power* and *protection* deri-

Pp

ued

⁂ 777 *⁂ clamer
miseris, a verbo
777 Subiecit.*

⁂ *Egeria,*

בְּרִיתָהּ
Sine Rad. and
Targum. Sic ego
interpretor verba
Maimon. in Sola.
cap. 3 § 5.

כָּפָר
בְּרִיתָהּ
Grace בְּרִיתָהּ
ἀποστολή.

^a Maimon. de di-
uort. cap. 1. §. 1.

^a Has forma repe-
ritur apud Moslem
Kotensim fol. 133.
Aliud ece. relati-
dum habetur. It. in
Mase Agg. h. p. 2.
fol. 39. unde de-
sumptum est hoc re-
scriptum subscriptio
quam appesumui.

ued vnto the *wife*, in comparison of her for-
mer state, being a *Virgin* ? and therefore in
case her husband was iealous of her, amongst
other tokens of sorrow, shee was commanded
to stand at her triall with her ^b *head vncovered*,
Numb. 5. 18. intimating thereby, that if shee
could not then cleare her selfe, shee was from
thence forward, depriued of all *power*, which
heretofore shee enioyed by the meanes of her
husband.

After the mariage was finished, sometimes
there was permitted a *Bill of diuorce*; this, the
Hebrewes called ^c *Sepher Kerithuth*, A *bill of cut-
ting off*, because the woman is by this meanes
cut off from her husbands family. ^d *Ten things*
were thought requisite as the *root* and founda-
tion of a *diuorce*. 1. *That a man put her not away,*
but of his owne will. 2. *That hee put her away by*
writing, not by any other thing. 3. *That the mat-
ter of the writing be to diuorce her, and put her a-
way out of her possession.* 4. *That the matter of*
that diuorcement be betweene him and her. 5. *That*
it be written by her name. 6. *That there be no acti-
on wanting, after the writing thereof, saue the de-
livery of it vnto her.* 7. *That he giue it vnto her.*
8. *That he giue it her before witnesses.* 9. *That he*
giue it her by the Law of diuorces. 10. *That it be*
the husband, or his deputie, that deliuereth it vnto
her. The forme or copie of this *Bill of diuorce-
ment* was, as it followeth; ^e *Vpon such a day of*
the weeke, such and such of the moneth N. such
*or such an yeere of the creation of the world, accor-
ding*

dine to the computation which we use here in this Citie N. situate neere the riuer N. that I of the Countrey N. the sonne of Rabbi N. of the Countrey N. But now I dwelling in such or such a place, neere such, or such a riuer, haue desired of mine owne free will, without any coaction, and haue dinorced, dismissed, and cast out thee, thee I say, thee my wife N. of the Countrey N. the daughter of Rabbi N. dwelling in such or such a Countrey, and dwelling now in such or such a place, situate neere such or such a riuer, which hast beene my wife heretofore; but now, I doe dinorce thee, dismissee thee, and cast thee out, that thou mayest be free, and haue the rule of thy selfe, to depart, and to marry with any other man, whom thou wilt; and let no man be refused by thee for me, from this day forward for euer. Thus be thou lawfull for any man, and this shall be to thee from me, a bill of separation, a bill of dinorce, and a letter of dismission.

According to the Law
of Moses

and Israel.

N. the sonne of N. witness.

N. the sonne of N. witness.

This bill was written by a ^f *Scriuener*, or *publique Notary*. And ^g furthermore, a woman being dinorced, or otherwise a *widow*, it was not lawfull for her to marry againe, till shee had taried *ninetic dayes*, besides the day of her dinorce, or of her husbands death and her last espoualls: to the end that it might bee knowne whether shee were with childe or no, and that there might be

^f Solomon Jarchi
Hof. cap. 1. 10.
^g Maimon. de dinort. cap. 11. §. 18.

prooffe, whether it were the seed of her first husband or of her second.

It was a common custome among the Romans, about the time of our Saviours birth, euen for the women to *diuorce* their husbands, and to marry againe at their pleasure. Of this, Heathen Authors speake:

— *Sic sunt octo mariti.*

Quinque per annuos.

Iuuenal. Satyr. 6. vers. 230.

Et nubet decimo iam Thelesima viro.

Martial. lib. 8.

^h Sener. 3. de Benef. 16.

ⁱ Plutarch. in Alibiade.

^h *Non consulum sed maritorum numero annos suos computant, &c.* The bill tendered by the woman, was termed ⁱ *ἡδύμωστα ἀπολεῖσθαι*, Letters of forsaking, not letters of cutting off, or putting away. This same practice was in vse also among the Hebrewes. Hence is that saying of our Saviour: *If a woman shall put away her husband, and be married to another, &c. Mark. 10. 12.* Now although, at that time human lawes forbade not mariages renewed with others upon such diuorces, yet Gods law condemned both such diuorces, and such mariages, and before God, persons marrying after such diuorcements, were reputed digamites, that is, to haue two husbands, or two wiues. For this reason, a Minister aboue others is commanded, to be *μίας γυναῖκος ἀνὴρ*, The husband of one wife, 1 Tim. 3. 2. And the woman, she is commanded to be *ἑνὸς ἀνδρὸς γυναῖκα*, The wife of one husband, 1 Tim. 5. 9. In which texts second mariages (in case of the husbands or wiues death) are no

more

more forbidden, than the Poet forbade them in the like Phrase :

Vnicogaudens mulier marito.

Horat. carmin. 3. 14.

Note in the last place, that among the *Jewes* the Bride-woman also brought a *dowry* to her husband; it was sometimes *more*, sometimes *lesse*; it was called by the * *Rabbines* נדוניא *Nedunia*. *Raguel gave with his daughter Sarra, halfe his goods, servants, and castell, and money, Tob. 10. 10.*

* *Elia Thabit. 12.*
Solom. Iarchi. Gen.
31. 17.

CHAP. V.

Of their Burialls.

AT the time of a mans death, before his buriall, many ceremonies were observed. *First*, the next of the kinne closed the eyes of the deceased bodie. *Ioseph shall put his hands upon thy eyes, Gen. 46. 4.* This was likewise practised both by the *Romans*, and the *Grecians*.

Ille meos oculos comprimat, ille tuos. Ouid.

ὁ αὐτὸν καὶ τὸν οὐρανὸν καὶ τὴν γῆν. Homer. Iliad. 11.

Secondly, they washed the body being dead. *Tabitha died, and when they had washed her, they laid her up in an upper chamber, Act. 9. 37.* The Baptization, or washing at such a time, was threc-fold. The first was βαπτισμὸς ὕδατος καὶ ῥυτίου, *Ecclos. 34. 26.* A washing from the pollution contracted by

the touch of a dead carcasſe: ſo that if haply any ignorantly and vnawares became thus vncleane, then was he by a kinde of *waſhing* to be made cleane againe. The ſecond was *βαπτισμὸς τῶν νεκρῶν*, A *baptization*, or *waſhing of the dead corps it ſelfe*; thus *Tabitha* was *waſhed*: neither is the word *βαπτισμὸς* vnusually applied to *common waſhings*, as *Mark. 7. 4.* we reade of the *waſhing of cups, pots, veſſels, tables*; the Greeke is *βαπτισμὸς*. The firſt of theſe waſhings was proper to the *Iew*: this ſecond, in uſe with *Iewes*, ^a *Chriſtians*, and ^b *Heathens*: the third (which was *βαπτισμὸς τῶν νεκρῶν*, A *baptization for the dead*, *1 Cor. 15. 9.*) proper to ſome amiſſe led *Chriſtians*. It may be demanded, what manner of *Baptiſme* this was? With ſubmiſſion of my iudgement, I vnderſtand this place with ^c *Saint Ambroſe*, of a *Sacramentall waſhing*, applied vnto ſome liuing man, in the name and behalfe of his friend, dying without *Baptiſme*, out of a ſuperſtitious conceit, that the *Sacrament* thus conferred to one aliue, in the name of the deceaſed, might be auileable for the other dying *vnbaptiſed*. As if the *Apoſtle* did wound thoſe ſuperſtitious *Corinthians* with their owne quils, and proue the reſurrection of the dead from their owne erroneous praſtiſe, telling them in effect, That their ſuperſtitious cuſtome of *baptiſing* the liuing for the dead, were vaine and bootleſſe, if there were no reſurrection. And therefore the *Apoſtle* vſeth an emphaticall diſtinction of the *perſons*, in the next immediate verſe, ſaying;
Why

^a Tertullian. *Apolog. cap. 47.* It. *Enſiſt. lib. 7. c. 17.*

^b *Corpoſque lauant frigenius & vngunt. Virg. lib. 6. Æneid.*

^c Ambroſ. *1 Cor. 19. 29.*

Why are we also in ieopardy euery houre? He inferreth the resurrection by force of a *double* argument; the *first*, drawne from *their* superstitious *baptization* for the dead: the *second*, from the hourelly ieopardie and perill wherein wee, that is, himselfe and other *Christians* are. So that, as that *Father* noteth, the *Apostle* doth not hereby *approve* their doing, but *euinceth* their hope of the resurrection, from their owne practise, though erroneous. That there was ^d *vicarium tale baptismus* (as *Tertullian* calleth it) in vse among the *Marcionites*, is euident, yea and amongst the ^e *Cerinthians* also: the manner thereof is thus described; ^f *When any Catechumenist died, some living person placed vnder the bed of the deceased, they came vnto the deceased partie, and asked him, whether he would be baptised? then he replying nothing, the partie vnder the bed answered for him, saying, that he would be baptised: and thus they baptised him for the dead, as if they acted a play vpon the stage.*

^d *Tertullian lib. de resurrectione carnis.*

^e *Epiphanius de Cerinthianis heret. 28*
^f *Chrysostomus 1 Cor. 15.*

The *third* ceremony vied by the *Iewes* towards the dead partie, was the *enbalming* of the corps, which for the maine thereof, it is probable they learned from the *Egyptians*, for we finde *Ioseph* to be the *first* that practised it, *Gen. 50.2*. The *Egyptian* manner of *enbalming* was thus: ^g *They tooke out the bowels of the dead, they cleansed them and washed them with the wine of Dates, and after that againe with Odours: then filled they the bowels with pure Myrhe best, and Cassia, and other Odours (except Frankincense) and sewed*

^g *Herodotus. Hist. 2.*

sewed them up. After this, they seasoned the corps hidden in nitre, seuentie dayes, not longer : after seuentie dayes they washed the corps, and wrapped it in fine linnen cloth gummed, which gumme the Egyptians often vsed in stead of Glew. The Greekes termed this *μαλαξεν*. And the vse thereof was for the preservation of the body, that it might not putrifie, and therefore when the funerall obsequies were not long delayed, they vsed another kinde of embalming, namely an externall and outward application of Spices and Odors, without the vnbowelling of the corps. This the Greekes termed *ἡ ἐσπίασεν*. This was vsed toward our Saviour Christ, *Iohn 19.40.*

Sometimes they did vse to Burne the corps, preserving onely the bones in some vrne or pitcher, *Amos 6. 10.* But commonly they interred the whole bodie, and buried it in the earth. The ancient Jewes, if they receiued not from their Ancestours, then would they purchase a buriall place themselves, for the buriall of them, and their family. The forme of that place was thus ; It was a vault hewed out in a rocke, ¹ six cubits long, and foure broad, in which, eight other cells or lesser holes (or as some say thirteene) were made, as so many distinct receptacles, or tombs for the dead bodies to be laid in : As often as they buried any, they were wont to role a great stone to the mouth of the caue. The caue or vault it selfe they termed from the act of buriall, ² *Keber*, which signifieth a place of buriall ; or from its forme, ¹ *Magnara*, a denne,

OR

¹ *ὑψιπύρρον* tamen
το ἐσπίασεν in
scripturis, lata sig-
nificatione, ad de-
notandum utramq;
condituram. Imo
ἡ ἐσπίασεν occurrit,
Gen. 50.26. pro eo,
quod in Hebræo
יִרְחֹוּטִי Et ayo-
maibus condive-
runt.

² *קבר* אמרת
על שם
Talmud. Seder Ne-
zikin. Bana Bath
7a. cap. 6.

¹ *קבר*
² *מגרת*

or *cane*. The severall *cells* or receptacles in which the body was laid, they called ^m *cucim*, ^m בִּיכִים *graves*, *toombes*; and the *stone* they named ⁿ *Golel*, A *rolling stone*. This giueth great light ⁿ גֵּל *to that in the Gospell, Ioseph tooke the body of Christ, and wrapped it in a cleane linnen cloth, and put it in his new toombe, which hee had hewen out in a rocke, and rolled a great stone to the doore of the Sepulcher, Mat. 27. 59, 60.* These *caues* or *vaults*, the wealthier sort would *paint*, *gar-nish*, and *beautifie* at the mouth or entrance of them: hence commeth that phrase, *Sepulchra dealbata, Painted toombes*. As often as they had occasion to mention or speake of any friend deceased, they vsed that in the *Proverbs*, *The memory of the iust is blessed, Pro. 10. 7.* Hence the *Rabbies*, in their quotations of any worthy Author deceased, vsually subioyne this honourable commemoration, ^o *Benedicta memoria* זְכוּרָתוֹ *N. Such, or such a one of blessed memory.* זְכוּרָתָהּ

But their vsuall epitaph or inscription vpon their sepulchers, was, ^p *Let his soule bee bound up in the Garden of Eden, Or in the bundle of the lining, Amen, Amen, Amen, Selati.* וְשִׁמְתָהּ תַּחַת עֵרֶוֶת בִּגְדוֹ עֵרֶוֶת

The latter *Jewes*, haue beene strangely conceited concerning the place of burials, and are perswaded, that if an *Israelite* be buried in any strange Countrey out of the promised land, he shall not be partaker so much as of resurrection, except the *Lord* vouchsafe to make him *hollow passages* vnder the earth, thorow which his body by a continuall volutation and

Qq

rolling,

זְכוּרָתוֹ
זְכוּרָתָהּ *Adama-
ria eius sit in bene-
dictiōe.*

וְשִׁמְתָהּ
תַּחַת עֵרֶוֶת
בִּגְדוֹ עֵרֶוֶת
אָמֵן אָמֵן אָמֵן
Sbeindler in עֵרֶוֶת

1 Solom. Iarchi,
Gen. 47. 29.

rolling, may be brought into the land of *Canaan*. The ground hereof, is taken from the charge of *Iacob* vnto his sonne *Ioseph*, that hee should not burie him in the land of *Egypt*, but in *Canaan*. 1 For which charge they assigne three reasons. *First*, because he foresaw by the spirit of Prophecy, that the dust of that land should afterward be turned into lice. *Secondly*, because those who died out of the holy land, should not rise againe without a painfull rolling and tumbling of their bodies, thorow those hollow passages. *Thirdly*, that the *Egyptians* might not idolatrously worship him.

They made a feast at their burials, which is stiled *The bread of men*, *Ezek.* 24. 17. And a *cup of consolation*, *Ier.* 16. 7. because it was administred to comfort those that were sad of heart. It much resembled the *Roman Silicernium*.

* Gentes quasdam
corporis partes
aut vulnerabant,
vel alias incide-
bant, atramentum
que super ponebant,
quod in cultum de-
monum suorum
fiebatur, precipitur
ergo, ne illo pacto
sicut gentes fer-
rent carnes suas:
quemadmodum
sacerdotes Cybelæ
& deæ Syrorum, ut
refert Lucianus. P.
Fag. Deut. 14. 1.
Vnguis oris foveat
sedans, & pectora
pugnis. Virg. lib. 4.
Æneid.

From those two places last quoted, we may obserue that at the buriall of their friends, they vsed these ceremonies which follow, some to *testifie*, some to *augment* their griefe. 1. *Cutting themselves*, that is, wounding or cutting any part of their body, with any kinde of instrument. 2 This practice was learned from the *Heathens*, who were wont not onely to scratch their face, but to punch and prick certaine parts of their body with a needle, and then couer it ouer with inke, which they vsed as a speciall ceremonie in their superstitious worship, and therefore it is forbid, *Deut.* 14. 1. *Secondly, making themselves bald*, which was done diuers

diuers manner of waies; either by *shauing their haire*, or *plucking it off* with their hands, or by *empoysoned plaisters to make it fall off*. Other nations were wont to shau^e off the¹ haire of their head, and to offer it in the behalfe of the dead: they did sometimes shau^e their cheekes, sometimes their eye-lids: and this also being an *Heathenish* custome, was likewise forbidden in *Israel*, *Deut. 14. 1. Thirdly, going bare headed* that they might cast dust or ashes vpon their heads, signifying thereby, that they were *unworthy the ground on which they went*. *Fourthly, going bare footed*, for their greater humiliation. *Fifthly, the couering of their lippes*, for that was a speciall signe of sorrow, and shame. *The Seers shall bee ashamed, &c.* they shall all *couer their lippes*, for they haue no answer of God, *Mich. 3. 7.* If it be demanded, how they couered their lippes? It is thought they did it * *by casting the skirt of their cloke, or garment ouer them*. *Sixthly, renting their clothes*. *Seuenthly, putting sackcloth about their loynes*, *Genes. 37. 34.* These were generall tokens of griefe, vsed vpon all extraordinary occasions of sorrow. Two other there were, more proper to burials, to augment their griefe. *First, minstrels*, who with their sad tunes inclined the affections of the people to mourning. * Of these there were *two sorts*: Some playing on *pipes*, others sounding *trumpets*. At the funerall of Noblemen, or old men, they vsed a *trumpet*: at the funerall of the common people, or children, they vsed a *pipe*. In this re-

Scilicet fratris
impofacere capillos.
Ouid. met. 3.

D. Kimchi. &
Aben Ezra. P. Fag.
Leuit. 14. 45.
" Sciffaque Polyce-
na palid. Inuencal.
Satyr. 10.

x Maioris atatis
funera ad tubam
preferre solebant:
minoris vero atatis
ad tibias. Seruius
Æneid lib. 9.

y Tibia cui teneras
fuctum deducere
maues, Lego Phrygiæ
maella. Statius,
Theb. lib. 6. vers.
121.

spe& it is said ; *That Iesus when he raised Iairus his daughter, cast out the minstrels, Mat. 9. 23. Secondly, women hired to sing at burials for the same purpose, and likewise by outward significations of sorrow, to moue the company, and more strongly to affect them, Call for the mourning women, &c. and send for skilfull women, Ier. 9. 17. These the Romans called, Preficas, quasi in hoc ipsum praefectas, Chiefe or skilfull mourners.*

CHAP. VI.

Of their oathes.

THe manner of swearing, was sometimes by *lifting up their hands towards heauen*; Abraham said to the King of Sodom; *I haue lifted up my hand vnto the Lord*; that is, *I haue sworne*, that I will not take from a threed euen to a shoole latcher, *Gen. 14. 22.* Vnto which custome the *Psalmist* seemeth to allude, *Psal. 106. 26. He lifted up his hand*; that is, *hee swore*. Sometimes he that rooke the oath, *did put his hand vnder the others thigh*, which administred the oath. Wee reade this manner of administration, to haue beene vsed by *Abraham, Gen. 24. 2. and Iacob, Gen. 47. 29.* Which ceremonie, ^a some interpret to bee, as a *token of subiection*: ^b others as a *mysterie of circumcision*, the signe whereof they bore about that place of their body: ^c others more probably thinke it to bee a *mysterious signification of Christ*

^a *Aben Esra. Gen.**24. 2.*^b *Solomon Iarchi**ibid.*^c *Augustin. quass.**super Gen. 62.*

Christ the promised seed, who was to come out of *Abrahams loines*, or *thigh*; as the like phrase is vsed, *Gen. 46. 26.* the *soules* that came out of *Jacobs thigh*. Sometimes also the manner of deposing, was to *stand before the Altar*, *1 King. 8. 31.* Which was also the custome of the ^d *Athenians*, the ^e *Carthaginians*, and the ^f *Romans*.

The *object of a lawfull oath*, was, and is, *only, the Lord*: whence hee that tooke the oath, was said to *confesse vnto God*. Compare *Esay 45. 23.* with *Rom. 14. 11.* And the ancient forme of imposing an oath, was this, *Give glory to God*, *Ios. 7. 19.* *Iohn 9. 24.* Now *God* was glorified by an oath, because thereby there was a solempne confession and acknowledgement of *Gods omnipresence*, that hee is present in euery place; of his *omniscience*, that hee knoweth all secrets; of his *truth*, that he is a *maintainer of truth*, and an *auenger of falsehood*; of his *iustice*, that hee is *willing*, and his *omnipotency*, that hee is *able* to punish those, that by swearing shall dishonour him. And as the *object of a lawfull oath* was *onely God*; So it is implied that it was not rashly or vnaduisedly to bee vndertaken, but by a kinde of necessity imposed, for the *Hebrew word שבע* is a passive, and signifieth to *bee sworne*, rather than to *swear*.

In corrupter times they were wont to swear by the ^g *creatures*, but the *Jewes* chiefly by *Hierusalem*, by the *Temple*, by the

^d *Alex. ab Alex. lib. 5. c. 10.*

^e *Liuius dec. 3 lib. 1. It. Valer. Max. lib. 9. cap. 3.*

^f *Iuvenales & Salmastriacum & nominum aras. Iuvenal. Satyr. 3.*

^g *Allium, porrum & cepas inter Deos iurando habuerunt Aegyptij Plin. lib. 19. c. 6. Item Iuvenalis Sat. 15.*

^h Εὐ οἷς ἐστὶν τὸν
 ἄλλον αἵ τὸν κα-
 λῶσιν οὐκ ἐστὶν κα-
 τὰ τὴν ἀρχαίαν.
 Inter que sacra-
 menta cum quibus-
 dam alijs, etiam
 iusiurandum quod
 Corban appellatur,
 enumerat Ioseph.
 contra Apion. lib. 1.
 p. 147.

ⁱ Talmud Hieroso-
 lymit. tract. de
 votis cap. 10.

^k "Ορκον ποιεῖν
 τὸν δὲ καὶ τὸν κα-
 λῶσιν οὐκ ἐστὶν κα-
 τὰ τὴν ἀρχαίαν.
 In iurando
 se obstringunt, huic
 vel illi homini nihil
 se commodi prae-
 stituros. Philo Iud. de
 specialibus legib. p.
 595.

gold of the Temple, by the Altar, and the gift on the Altar. This gift in Hebrew was termed *Corban*, and it was one of those ^h oathes, which in our *Sauour Christs* time the *Scribes* and *Pharises* accounted principally obligato-ry. If any swore by the Altar, it was nothing: but if any swore by the oblation of the Altar, he was bound to performe it, *Mat.* 23. 18. yea al-though *Gods law* inioyned honour, and releese towards parents, yet if they had bound them- selves by this oath *Corban*, that they would not helpe or relecue their parents, they taught they were discharged. Whence saith their ⁱ *Tal- mud*, Every one ought to honour his Father and Mother, except hee hath vowed the contrary. And it is euident, that the *Iewes* did often, by solemne vowes and ^k oathes binde themselves, that they would neuer doe good to such, or such a man. Wee must furthermore know, that vsually to their oathes there was an execration, or conditionall curse annexed, which some- times was expressed, as, *If I doe not doe thus, and thus, then the Lord doe so to mee, and more also*, *1 Sam.* 14. 44. Also *1 King.* 20. 10. Some- times it is understood, as, *I haue sworne, if I take from a threed to a shooc latches*, *Gen.* 14. 22. then let the Lord doe so to mee and more also; this, or the like is understood, and maketh the former part of the oath, to sound negatiuely; as if *Abraham* had said, *I haue sworne, I will not take from a threed to a shooc latches*. In like manner, *Psal.* 95. *I haue sworne if they shall enter into my rest:*

rest : that is, *They shall not enter into my rest*, Heb. 3. 18. This helpeth the exposition of that difficult place, Mat. 15. 5. which wee reade,
¹ *By the gift that is offered by me thou mayest haue profit*: but if we conceiue it thus, according to the forme of the oath *Corban* ; *By Corban if thou receiue any profit by me*: and vnderstand the execration implied, *Then let God doe thus and much more to mee* ; the sense will be thus ; *By Corban thou shalt receiue no profit by me*. This exposition is as agreeable to the scope of the place, as it is to their forme of swearing, and plainly sheweth how the Pharises, by their traditions, transgressed the commandement of God. For God commanded, saying ; *Honour thy father and thy mother*. But the *Scribes* and *Pharises* said: Who- soeuer should say to father or mother, seeking releefe, *By Corban thou shalt receiue no profit from me*, he was discharged.

¹ Δὲν ἐστὶν ὁ ἱεὺς ὁ
 ἱμῶν ὁπαλῶν. Per
 Corban, s. quic-
 quam tibi prodero:
 Interpretor ὁ ἱεὺς
 Si quicquid: quem-
 admodum ὁς ἱεὺς
 Si quisquam, Mat.
 10. 14. & Mat.
 23. 18. Et execra-
 tione sabaudita
 sensus emergat. Per
 Corban nihil tibi
 prodero. Ceterum,
 si quis vrgat, quod
 in fonte sit νοῦς, ὁ
 non per Corban, vel
 ἐν νοῦς, s. scien-
 dum, quod similis
 ellipsis in iurandi
 formula non est
 inusitata, hinc

המעון הזה valet במעון הזה per domicilium hoc. ¹ Id. Draſium de tribus
 ſolu. l. 2. cap. 17.

CHAP. VII.

*Of their writing, their Maſorites, and
 their worke.*

Writing, in no nation came to its perfection on a sudden, but by degrees: The opinions of the
 ancient

LIB. 6. Of their writing, their Masorites, &c.

^a Plin. lib. 7. cap. 56.
^b Diodor. Sicul. lib. 6.
 cap. 15.
^c Serrinus lib. 2.
 Æneid.
^d Alex. Genial. l. 2.
 c. 30.

ancient, concerning the authors and inventors of letters, are different. Some say ^a *Cadmus* brought the use of letters into *Greece*; others say, ^b *Palamedes*: ^c some say, *Rhadamanthus* brought them into *Assyria*: *Memnon* into *Egypt*: *Hercules* into *Phrygia*: and *Carmenta* into *Latium*. Likewise some say the *Phenicians* had first the knowledge and use of letters.

*Phanices primi (fama si credimus) ausi,
 Mansuram rudibus vocem signare figuris,
 Lucan.*

^d Diodor. Sicul. l. 4.
^e Plin. l. 7. c. 56.
^f Euseb. præpar.
 Evang. l. 18.

Others say the ^d *Ethiopians*: ^e others the *Assyrians*. But upon better grounds it is thought, that ^f *Moses* first taught the use of letters to the *Jewes*, and that the *Phenicians* learned them from the *Jewes*, and the *Grecians* from the *Phenicians*.

^g Diogen. Laert.
 in vita Cleanthii.

In like manner, the matter upon which men wrote, in ruder times was different. Some wrote on *rindes of trees*, whence *Liber*, signifying originally a *rinde of a tree*, is now used for a *booke*: ^g some wrote on *tile-stones* with a *bone* in stead of a *pen*: some on *Tables*; this last was chiefly in use among the *Jewes*, the *Decalogue* was written in two *tables of stone*. Again, write these things upon a *table*, *Esf.* 30. 8. ἐν πύξιν, saith the *Septuagint*, as if the *writing tables* at that time were made of *box tree*. They used not then *pens* or *quills*, but a certaine instrument or *punch*, made of iron or *steel*, called *stylus*, it was sharpe at one end, for the more convenient indenting or carving of the characters;

racters ; and broad at the other, for the scraping or blotting out what had beene written ; whence sprang that prouerbiall speech : *Inuertere stilum, To vnſay what he hath ſaid, or to blot out what hee hath written : Scribe ſtylo hominis : write with the pen of man, Ef. 8. 1.* Afterward before they came to binde vp bookes in manner as now wee haue them, they wrote in a roll of paper or parchment, which ſometimes was ten cubits broad, and *twentie* long, *Zach. 5. 2.* This they called *מגילה Megilla* in Hebrew, from *Galal, To role ; Volumen* in Latine ; in English, a volume, from *volua, To role.* In the volume of the Booke it is written, *Pſ. 40. 7.* And Chriſt cloſing the Booke, gaue it to the Miniſter, *Luk. 4. 20.* the word is *ῥυλῶν, complicans, ſolding,* or rolling it vp. And verſe 17. *ἀνῥυλῶν, Explicans, vnſolding,* or opening it. ^{i Euxtorf inſtitut. epiſt. p. 4.} Theſe volumes were written, not with one entire continued writing, but the writing was diſtinguiſhed into many ſpaces, *columnes,* or *platformes,* like vnto ſo many *Area* ; theſe *platformes,* filled with writing, were in ſtead of ſo many *pages* in a booke : and thus we are to vnderſtand that, *Ier. 36. 23.* When *Iebudi* had read three or ſoure *leaves,* he cut it with the pen-kniſe, &c. Theſe *leaves,* were nothing elſe but ſuch *ſpaces* and *platformes* in the roll. After this manner the *Jewes* reſerue the law written in ſuch *rolls* and with ſuch *ſpaces* in their *Synagogues* at this day.

It is much controuerſed, whether the *Jewes* did from the beginning write with *vowels* and

accents, or whether they were added by the *Masorites*; for the vnderstanding of which, it will be needfull, *First*, to enquire who the *Masorites* were? *Secondly*, what their worke was? and then to deliuer in a proposition what may bee probably thought in this point.

First, concerning the *Masorites*, wee are to know that מסר *Masar* signifieth *tradere*, to deliuer: and *Masora* a *tradition*, deliuered from hand to hand, to posterity without writing, as the *Pythagoreans* and *Druides* were wont to doe; but by the figure *Synecdoche*, it signifieth those *criticall notes* or *Scholia*, written in the margine of the Bible, and those that were the authors of those *criticall observations* were termed *Masorita*, *Masorites*. Concerning these authors who they were, there are two opinions. Some ^k thinke that they were certaine learned *Jewes* liuing in the citie *Tiberias*, they termed them *Sapientes Tiberiadis*, *The wise men of Tiberias*. These *wise men* are thought to haue added these *marginall notes* vnto the *Hebrew Bibles*, ^l sometime after the finishing of the *Babylon Talmud*, which was about the yeere of our Lord, 506. This opinion is vnlikely for these two reasons. 1. ^m Because we cannot finde in histories, the continuance of any College or schoole in *Tiberias* so long, but rather that *degrees in learning* ceased there, within foure hundred yeeres after our *Saniour his birth*. 2. ⁿ In both *Talmuds* mention is made of the *Masora*, and the things contained therein. Others there-

^k Aben. Ezra. vid. Buxtorf. comment. Masor. c. 3.

^l Elias Levita in prefat. tertii. l. Masoreth. hammaforeth.

^m Buxtorf. in comment. Masor. c. 7.

ⁿ Buxtorf. in comment. Masor. c. 8.

therefore more probably say, ° that the *Masorites* were that Ecclesiasticall Senate or Councell, held by *Efra*, *Haggi*, *Zacharie*, *Malachi*, and diuers others assembled for the reformation of the Church, after their returne from *Babylon*; they are called *Viri Synagoga magnæ*. This Councell continued at least forty yeeres; for *Simeon the iust*, who went out in his Priestly robes, to meet and pacifie *Alexander the Great*, coming in hostile manner against *Ierusalem*, † was the last of that Councell, and that was about three hundred yeeres before the birth of our *Sanct*. *Efra* was the President or chiefe of this Councell, hee was of such repute among the *Iewes*, that they paralleld him with *Moses*, saying, ‡ *Dignus erat Efra, quod data fuisset lex per manus eius Israeli, si non precessisset eum. Moses.*

° R. Asarius. R. Gedalia. Buxtorf. in comment. Masor. c. 11.

† Pirke Aboth. c. 1.

‡ Talmud. Sanhedrim. c. 2. f. 11.

In the second place, we are to consider the worke, what the men of this great Synagogue being the true *Masorites* did; their worke may be reduced to these particulars. 1. When this great Councell was assembled, they, among whom *Efra* was chiefe (who was assisted with the inspiration of Gods Spirit) † determined what bookes were Canonical, what spurious and Apocryphall. Secondly, ‡ the authentique and canonical bookes were purged by them, of all errors crept into the Text in time of their captiuitie. Thirdly, they † digested the old Testament into twentie two bookes, according to the number of the Hebrew letters. Fourthly, they di-

† Buxtorf. in comment. Masor. c. 11.
‡ Tertullian. l. de habit. n. uictor.
Chrysostom. hom. 8. ad Hebræos. Irenæus aduers. hæres. lib. 3. c. 25. Augustin. de mirab. sacre script. l. 2. c. 25. f. 11.

† Genbrand. l. 2. chronolog.

stinguisht it into great *sections* and *verses*: for though the law was not so confusedly written, without any space or note of distinction between word and word, that it seemed all one *continued verse*, or as the *Kabbalists* speake, תיבה אחת *Thebaachath*, one word, vntill the time of the *Masorites*; yet it was not so distinguisht into *Sections*, and *Verses*, as now we haue it. *Fifthly*, They added their censures and *critical observations*, concerning the irregularity of many words, in respect of the *vowels* and *accents*. *Sixthly*, they *numbred* the *verses*, *words*, and *letters* of euery booke, to preuent all possibility of corrupting the Text in future times, for now they say the gift of prophecie should cease. *Lastly*, they noted the *different writing*, and *different reading*: for the vnderstanding of which wee must know, that in the *Hebrew* text, many words are written with *more*, many with *fewer letters*, than they are pronounced; * many words *written* in the text, which are not *pronounced*, &c. In the *margin* the difference is expressed, whence the difference in the text they terme כתיב *Cethib*, *Scriptionem*, the writing; the difference in the *margin* they terme קרי *Keri*, *Lectiōem*, the reading: because they doe *reade* according to that in the *margin*. * This difference is thought by some to bee a correction of the Bible, according to seuerall copies after their returne from *Babylon*, but that it is of *diuine authority*, containing many *mysterjes* knowne to *Moses*, and the *Prophets*

* Sunt octo voccs, quę scripęe sunt in textu, sed non leguntur, quas adducit Masora Ruth. 3. 12.

z Contrabos dispuat Elias Leuita in prefat. 3. l. Masorib hammasoretib.

Prophets successiue (though many of them vnknowne to our age) and that it was not any *correction*, but the difference it selfe primarily and purposely was intended by the *Prophets*, and holy pen-men of the Scripture, euidently appeareth by the diuersity of readings in those bookes, which were written by *Haggi, Zacharie, Malachie, Daniel*, and *Efra*, they being the *Authors* of their owne bookes, needed no *correction* at that time themselves being present, yet in them this *different reading* is vied.

In the *third* place, the proposition followeth, namely, *Seeing that the Masorites passed their censure on many words for their irregularitie in their vowels and accents* ; therefore, *The vowels originally were not from the Masorites, but of the same antiquitie with their words* ; and in truth, otherwile they had beene a *body or carcasse without a soule*.

CHAP. VIII.

*Israels pitching of their tents, or of
their camps.*

WHiles the *Israelites* wandered thorow the *Wildernesse*, their Church was a *Tabernacle*, and their *habitations Tents*, so that their whole *Campe* might be termed a *moveable Citie*. It was diuided into three parts. In the centre or mid-

dle of all, was the *tabernacle* it selfe, with its *courts*, this they termed the *Campe of the Divine Maieslie*. Next round about, pitcht the *Priests* and *Leuites*, to whom the charge of the tabernacle belonged, (and therefore the nearest adioyning place of habitation, might bee the conuenientest for them) this was called the *Campe of Leui*. In the vtter parts round about *Leui*, the *twelue Tribes* pitcht their tents, this they termed the *Campe of Israel*. The *first Campe* resembled a great *Cathedrall Church* with its *Church-yard*. The *second*, a priuileged place about the *Church*, as it were for *Colleges* for the habitation of the *Clergie*. The *third*, the *body of a Citie*, wherein the *townesmen* or *laity* dwelt. The forme of the whole, is probably thought to be *fourresquare*, ^a some say *twelue miles long*, and *twelue miles broad*.

^a V'zelid. Num. 2.
3.

In the Easterne part pitched these three tribes, *Judah*, *Issachar*, and *Zabulon*. On the Southside, *Ruben*, *Simeon*, and *Gad*. On the West, *Ephraim*, *Manasses*, and *Beniamin*. On the North, *Dan*, *Asher*, and *Naphthali*: and these made vp the *outward Campe*, termed the *Campe of Israel*. Betweene each tribe, in euery one of those *four* quarters, there were distant spaces like *streets*, where there was buying and selling as in a market, and tradesmen in their shops, in ^b manner of a citie leading to and fro. This *Campe* is ^c thought to bee round a *mile distant* from the *tabernacle*, that is, a *Sabbath daies iourney*, and this is gathered from

^b Οὐδ' αὖ τὴν ἀλ-
λὰ, ἢ πόλεος μετὰ-
νίκην, ἢ ἐξ ἁπλ-
οῦ μετὰ νίκης.
Ioseph. l. 3. Antiq.
c. 11. p. 97.
c Tradunt Hebraei,
filios Israel ita ca-
strametatos fuisse in
circuitsu tabernacu-
li, ut unum millia-
re intersuerit (i.)
spacium mille pas-
suum, & hoc erat i-
ter Sabbati. P.
Fag. Num. 2, 3.

108b.

ous stones in the brest-plate, bearing the names of their *Patriarchs*. But this proportion will not hold in all, seeing *Leui* (who is not here among the other *Tribes*) was in the brest-plate one of the *twelve*; and *Ioseph* there graued on the *Berrill*, hath here *two Tribes*, *Ephraim* and *Manasses*, vnto whom *two colours* cannot be allowed from the brest-plate.

Each *banner* had his severall *motto*, or inscription. In the *first standard* was written, from *Num. 10. 25.* Rise up Lord, and let thine enemies be scattered, and let them that hate thee, flee before thee. ^b It is moreouer taught by the *Hebrewes* that each *standard* had a distinct *signe* engrauen in it. *Rubens standard* had the *image of a man*: *Indahs* the *image of a Lion*: *Ephraims* the *image of an Oxe*: and *Dans* the *image of an Eagle*.

These same *four creatures* are vied by *Ezekiel 1. 10.* to describe the ⁱ nature of *Angels*. Every *Cherubim* is said to haue *four faces*; the *face of a man*, to shew his vnderstanding; of a *Lion*, to shew his power; of an *Oxe*, to shew his ministratory office; of an *Eagle*, to shew his swiftnesse in the execution of Gods will. The same description of *Angels* you may finde, *Reuel. 4. 6.*

By the same *four*, in the opinion of many of the ^k *Fathers*, are shadowed forth the *four Euangelists*. The *man* shadowed Saint *Matthew*, because he beginneth his *Gospell* with the generation of *Christ*, according to his *humanitie*: The *Lion* Saint *Marke*, because hee beginneth his

^a Dicitur in vexillo Ruben fuisse imaginem hominis: in vexillo leuidah, imaginem leonem; in vexillo Ephraim, imaginem bouis: in vexillo Dan imaginem aquile. P. Ezech. 1. 10. Aben Ezra ibid.

ⁱ Angeli ex hoc et eis definitur possunt. Sunt enim spiritus intelligentes ut homo, potentes ut Leo, ministratores ut Bos, & celeres ut Aquila. Tyemel. in Ezek. 1.

^b Hieronymus ad initium sui commentarii in Mat. 11. Gregorius homil. 4. in Ezek. Ab Hieronymo diss. 111. D. Augustinus in Mattheo, & Marco, nam in Leone Mattheum, Marcum in bovine putat adhibatum. Augustinus de consensu Evangelist. lib. 1. c. 6.

his Gospel, from that voice of the *Lion* roaring in the wilderness, *Vox clamantis in deserto*: The *Oxe* Saint *Luke*, because he beginneth with *Zacharias the Priest*: And the *Eagle* Saint *Iohn*, who soaring aloft, beginneth with the *Divinity of Christ*.

Thus haue wee scene how they *pitch* their *Camps*; their *marching* followeth: and here we are to consider: *First*, their *marching in their iournyes* thorow the wilderness. *Secondly*, their *marching in their battels*.

Concerning their *marching in their iournyes*, they either *moued forward*, or *abode still*, according to the moving or standing of the cloud, which conducted them: The manner thereof is described, *Numb. 10.* and summarily we may view it thus: when *God* tooke vp the cloud, *Moses* prayed, and the *Priests* with their trumpets blew an alarme, then *Judah* the first standard rose vp, with *Issachar* and *Zabulon*, and they *marched formost*; then followed the *Gershonites* and *Merarites*, bearing the boords and coverings of the *Tabernacle* in wagons. The trumpets sounded the second alarme, then *Ruben*, *Simeon* and *Gad* rose vp, and *followed the Tabernacle*; and after them went the *Cohabites*, in the *middest* of the *twelve Tribes*, bearing on their shoulders, the *Arke*, *Candlesticke*, *Table*, *Altar*, and other holy things. At the third alarme, rose vp the *standard of Ephraim*, *Manasses*, and *Beniamin*, and these followed the *Sanctuary*; vnto this *Danid* hath reference, when

he prayeth, *Psal.* 80. 2. Before Ephraim, Benjamin, and Manasses, stirre vp thy strength, and come and saue vs. At the fourth alarme, arose the standard of Dan, Asher, and Naphtali; and to these was committed the care of gathering together the lame, feeble, and sicke, and to looke that nothing was left behinde: whence they were called the *gathering host*, *Iosh.* 6. 9. vnto this, *Dauid* alludeth; When my Father and my Mother forsake me, the Lord will gather me, *Psal.* 27. 10.

Concerning their *marching in warre*. First, the Priests founded the alarme with trumpets, *Num.* 10. 9. this they termed *Terugnab*. Secondly, one Priest was selected out of the rest, to stirre vp the hearts of the people, and by a kinde of hortatory Oration, to encourage them for the warre, *Deut.* 20. 2. him they called *Vnctum belli*. The anointed of the battle. Thirdly, they marched on by five and five in battle aray, *Exod.* 13. 18. so the ^m originall signifieth in that place.

In the last place, wee are to consider how they were to deale in besieging a Towne, for the conceiuing whereof, note these two propositions.

1. They were to offer peace vnto all forreiners, and Canaanites, *Deut.* 20. 10. And this is cleerely signified, *Iosh.* 11. 19. There was not a Citie that made peace with the children of Israel, saue the *Hivites*, the inhabitants of Gibeon, all other they tooke in battle. For it was of the Lord to harden their hearts. Yet here *Mosab* and

Ammon

הַקֹּרֵעַ
Clamor, Vociferatio. Hebrei duplicem clamorem esse statuunt, alterumque vocari
הַקֹּרֵעַ
alterum
הַקֹּרֵעַ
quorum ille aquabilis est vox, hic citius concisusque fragor: ille ad conuocandos catus, hic ad accendendos militum animos facit.
הַבְּרִשִׁים

Ammon are excepted, *Israel* must not seeke their peace, *Deut.* 23. 6.

2. They were to make a covenant with none of the seven Nations, *Deut.* 7. 2. *Exod.* 23. 32. & 34. 14. With forreiners they might, *Iosb.* 9. 7. peradventure you dwell among us, and how shall wee make a covenant with you? Not, how shall wee make peace with you?

Some may question, what the difference was betweene making peace, and making a covenant? I answer, twofold. 1. The making of peace was a naked stipulation, or promise mutually made, for the laying aside of all hostile affections towards each other, whereby life on both sides might be secured: Making a covenant, was a solemne binding of each other to performance of this mutuall promise, by outward ceremonies of ^a cutting a beast in twaine, and passing betweene the parts thereof, *Ier.* 34. 18. as if they would say; Thus let it be done to him, and thus let his bodie be cut in two, who shall breake this covenant. Secondly, peace was not concluded by the *Israelites*, but onely vpon these termes, that the people should become tributarie vnto them, *Deut.* 20. 11. The making of a covenant was vpon equall termes, without any condition either of tribute or seruice, as is gatherable from the covenant made by *Iosbua* with the *Gibeonites*, where there is no mention of any condition at all, *Iosb.* 9.

This difference seemeth to me warrantable, and serueth to reconcile many places of Scrip-

^a Hec est causa cur
Hebraei Faam: sa-
cere, dicant.

כרות חכריה

(i) Dissidere, aut
dissiccare sedus:
quemadmodum apud
Latinos, dicitur
Percutere sedus:
quae locutio fluxit ab antiquo
federis faciendimode.
Sacerdos enim
feriebat porcum sili-
ce, dicens, Sic a lo-
ne feriator is, qui
sanctum hoc fregit
sedus, ut ego
hunc porcum ferio.
Linius Decad. 1. lib.
1. pag. 17.

ture, as where God saith; *offer peace to all: and make a covenant with none.* Secondly, it sheweth the fraud of the Gibeonites to bee greater than is commonly conceiued, for they sought not *peace simply, but a covenant. Make a league with vs,* Josh. 9. 6. Thirdly, it salueth that common obiection, made in defence of *vnadvised oathes*, to proue them *obligatory*, though *vnlawfull*. The argument is framed thus: *The covenant which Ioshua made with the Gibeonites vnadvisedly was vnlawfull: but that was obserued by him, and the breach thereof, when Saul slew the Gibeonites, punished by God, 2 Sam. 21. 1. Therefore, &c.* I say it salueth that obiection, because if we diligently obserue *Ioshuahs practice*, we shal finde *vnadvised oathes* to be so farre, and only so farre binding, as they agree with Gods word. Gods word required, that the Gibeonites should haue their liues secured, because they accepted *peace*; thus farre therefore the *covenant was still of force*: Gods word required, that the Canaanites after the acceptance of peace should become *tributarie*; here the *covenant was not of force*, and therefore *Ioshua made them hewers of wood, and drawers of water, which is a kinde of tribute in the language of the Scripture*, a tribute of the bodie, though not of the purse, in which sense the *Egyptian taske-masters*, are in the originall called *tribute-masters*, Exod. 1. 11.

CHAP. IX.

Their Measures.

M *Easures* in use among the *Hebrewes*, and so among all other Nations, they are of *two sorts*: some *Mensura applicationis*, measures of application, as a span, a cubit, a yard, and the like. Secondly, *Mensura capacitatis*, Measures of capacity, as pints, quarts, pecks, bushels, &c. Measures of application mentioned in Scripture, are these that follow; in which that there might be no deceit, the ground of these measures, was the breadth of so many, or so many barley cornes middle sized bid by one another. **דב** *Et bang*, *Digitus*, *A finger*, *an inch*. * It containeth the breadth of six barley cornes ioyned together where they are thickest: though in round reckoning, it goeth for an inch, yet in accurat speaking * *soure fingers make three inches*. Of this there is mention *Jerem. 52. 21.*

* *Avias Montan.*
Thubal Cain.

* *Quatuor digiti*
constituunt tres po-
lices Franc. I. m. m.
in Exod. 40. 8.

Palmus, this was two-fold; *Palmus minor*, and *Palmus maior*. The lesser containeth the breadth of *soure fingers*, (.) *three inches*: the *Hebrews* terme it **תפח** *Tophach*, the *Greeks* *πλάγιστε*: the greater is termed **זרע** *Zeresh*, by the *Greeks* *μετρη*; in *Latine*, *Spithama*, & *Dodrans*. It containeth the measure that is betweene the

thumbe and the little finger stretcht out, *A spanne*.

פֶּגַם *Pagnam, Pes, A foot.* It containeth
^b *twelue inches.*

^b *Quatuor palmos
 scil. minores. Pet.
 Martyr, 1 Reg. c. 6.*

אָמָה *Amma, Cubitus, A cubit.* We shall finde
 in Authors, mention of *four kinds of cubits.*
 1. *Cubitus communis*, this was the measure from
 the elbow to the fingers end; it contained a
 foot and halfe, or halfe a yard, it is called the
common cubit. 2. *Cubitus sacer, An holy cubit*,
 this was a full yard, containing *two of the com-*
mon cubits, as appeareth by comparing 1 *King.*
7. 15. with 2 *Chron. 3. 15.* In the first place, the
 pillars are reckoned each of them *eightene cu-*
bits high: in the second place, they are recko-
 ned *sixe and thirtie cubits* high, which together
 with the basis, being one ordinarie *cubit* high,
doubleth the number; so that the first text, is to
 bee vnderstood of *holy cubits*: the second, of
common cubits. 3. *Cubitus regis*, the *Kings cubit*;
 this was ^c *three fingers longer than the common*
cubit: Whereas the common cubit is termed
cubitus viri, the *cubit of a man*, *Deut. 3. 11.* Onke-
 los doth improperly terme it *cubitus regis*, the
Kings cubit. Lastly, there was *cubitus geometricus*,
A Geometricall cubit, it contained *six common cu-*
bits,^d and according to *these cubits*, it is thought
 that *Noahs Arke was built.*

^d *Orig. bom. 2. in
 Genf. 11. August.
 de Cinitat. Dei, lib.
 15. cap. 27.*

^e *Quinos palmos.*
^f *Sex palmos.*

Some make the difference betweene the *cu-*
bit of the Sanctuary, and the *common cubit*, to be
 thus: The *common cubit*, they say contained
^e *fifteene inches*; the *holy cubit* ^f *eightene inches.*
 But

But that the *holy cubit* contained two common cubits hath beene evidently proued, and it is probable, that those who make the difference to be only *three inches*, haue mistaken the *Kings cubit* for the *holy cubit*.

כֶּהֱלֵל *Chebel, Funiculus, A line or rope.* The iust length thereof is vnknowne, the vse thereof, was to measure grounds, whence it is sometimes taken for the inheritance it selfe. The *lines* are fallen to me in pleasant places, *Psal. 16.* 6. That is, mine inheritance.

קֶנֶף *Kaneh, Arundo, the Reede.* The vse of this, was to measure buildings; the length thereof was *six cubits and an hand-breadth*, *Ezek. 40. 5.* The cubits in this place, are * interpreted *Kings cubits*: it was lesse liable to deceit than the *rope*, because it could not be *shortned*, or *lengthned*, by *shrinking* or *stretching*; hence the *Canon* or *rule* of the *holy Scripture* is mystically typed out by this *Reede*, *Ezek. 40.* And *Reuel. 21. 15.*

* *Trometius in hunc locum.*

To these may bee added other *measures*, wherewith they measured their *wayes*, and *walkes*. The least of these was *אֶלְפָּה* *Elphah, Pafsus, A pace.*

שְׂדֵי־יָדָיו *Stadium, A furlong.* It is often mentioned in the *New Testament*, not at all in the *Old.* It contained *one hundred twentie five paces*, which is the eighth part of our mile. Some thinke it to be called so *וְהָיָה מִן הַמִּלָּה*, from *standing*, because *Hercules* ran so much ground in *one breath*, before he stood still.

* *Stadium.*

Millja-

Milliarium, A mile: It containeth with vs a thousand paces, but much more among the Hebrewes. Their word *ברך Barah*, translated often *Milliarium*, properly signifieth *A dinner or meale*; and being applied vnto *iourneyes, walkes, or wayes*, it signified so much ground as vsually is gone, or conueniently may be trauelled in halfe a day, *betweene meale and meale, or bait and bait*. The word is read, Gen. 35. 16. When there was (*כברת הארץ Cibrath haarets*) about halfe a dayes iourney of ground. The Greeke in that place, hath an vncouth word *χαλκοδα*, doubtlesse it was made from the Hebrew *Cibrath*, and signifieth *halfe a dayes iourney*.

Their *measures of capacitie*, termed *Mensura capacitatis*, were of two sorts. Some for *dry things*, as corne, seed, &c. Some for *liquid things*, as Wine, Oyle, &c. In both that there might be a iust proportion obserued, all their measures were defined by a set number of *ben egge shels of a middle size*.

In my paralleling of them with our measures, where I speake of *Busshels, Halfe-Busshels, Peckes, &c.* I am to be vnderstood according to *Winchester measure*, as we phrase it, such a busshell containeth *eight gallons*. Where I speake of *Gallons, Pottles, Quarts, &c.* I am to be vnderstood according to our *Ale measure*, thereby I auoid fractions of number.

^a Arias Montan.
Zib. bul Cain.

כב Kab, Kabus, A Kab. ^a This contained *twentie foure egges*, it held proportion with our *Quart*. The least measure mentioned in Scripture,

ture, is the *Fourth part of a Kab*, 2 *King*. 6. 25. The famine in *Samaria* was so great, that a *fourth part of a Kab* of *does dung* was sold for five peeces of silver. The *Rabbines* have a Proverbe, That *ten Kabs of speech* descended into the world, and the women tooke away nine of them.

עמר Omer. It contained * *one Kab and an halfe, and a fifth part of a Kab*, that is, *Three pints and an halfe pint*, and a fifth part of an halfe pint. It was the tenth part of an *Ephab*, *Exod.* 16. 36.

סאה Seah, סֹאֵה, *Satum*, the *Latine* Interpreters commonly render it by *Modius*. It contained * *six Kabs*, that is, *A gallon and halfe*. We translate the word in generall *A measure*: Tomorrow this time a *measure* (that is, a *Satum*) of fine flower shall be sold for a *Shekel*, 2 *King*. 7. 1.

אפה Ephab. It contained * *three Sata*, that is, *halfe a bushell and a pottle*.

לֶהֶב Lebec. It contained * *fifteene Modios* (i.) *Sata*; that is, *two bushels, six gallons and a pottle*. Mention of this is made, *Hos.* 3. 2. It is there rendred in *Englisb*, *halfe an Homer*.

חומר Homer. It is so called from חֹמֶר *Chamor*, *A sinus*, an *Asse*; because this measure contained so much graine, or corne, as an *Asse* could well beare. It contained *ten Ephabs*, *Ezek.* 45. 11. that is, *Fortie fine gallons*, or *sine bushels and fine gallons*.

כור Cor, Corus. The *Cor* and the *Homer*
T t were

עשרה קבין
שיתם ירור
לשלם
השעה נטלו
נשים

Vid. Buxtorf. Lexic.
in היה.

* Alsted. præcog.
theol. lib. 2. p. 588.

* Vid. Buxtorf.
Lexic. in קבב
ex opere R. alpbet.
tractat. de pasch.
cap. 5. fol. 176.

* Arias Montan.
Thubal Cain.

* Epiphani de men-
sur. & ponderib.

were of the same quantitie, *Ezek.* 45. 14. It was not only of liquid things, *Luke* 16. 7.

These measures of which wee have spoken hitherto the *Hebrews* vsed in measuring of drie things: Three other measures there were, which they vsed for liquid or moist things.

^a Buxtorf. in lo. o. superius citato.

לוג *Log*. It contained ^f six egge-shels. It was of the same quantitie as the fourth part of a *Kab*, Halfe a pint.

^b Buxtorf. ibid.

הין *Hin*. It contained the quantitie of ^g sequentie two egge-shels, so that it was of our measure three quarts.

^c Hieron. *Ezek.* 45.

בא *Bath*, βατ, *Bathus*, the Bath. It was of the same capacitie with the *Ephah*, the tenth part of an *Homer*, *Ezek.* 45. 14. The *Latine* Interpreters commonly render it *Cadus*. ^h Hierome writing vpon *Ezekiel*, renders it *Vadus*. *Decima pars Cori, inquit, in speciebus liquidis vocatur bathus, sine vadus*. I sometimes thought there had beene some error in the print, namely *Vadus* put for *Cadus*: But now I finde the *Greekes* to vse both βατ, and βας, for this measure, and from the last of these *Greek* words, that ancient *Father* reads it *Vadus*. Sometimes our *English* renders it in generall *A measure*, *Luke* 16. 6. It contained foure gallons and an halfe.

All these measures were proper to the *Hebrewes*; I finde three others mentioned in the *N. T.* taken from other Nations.

ⁱ *Antiq. ptoleg. Tobol. p. 561.*

Σεσ, *Sextarius*. We *English* it in generall, *A pot*, *Marke* 7. 4. ⁱ It was of the same quantitie

titie with the *Log*, if we vnderstand it of the *Romane Sextarius*. It was somewhat more, if we vnderstand it of the *Attick Sextarius*. *Vndecim Attici sextarij aquabant Romanos duodecim*. In probabilitie we are to vnderstand the *Romane* measure, so that it contained *six* egges, that is, *halfe a pint*.

χίλις, Chenix. A measure, *Reuel. 6. 6*. It signifieth properly that measure of corne, which was allowed seruants for their maintenance every day. Whence was occasioned that speech of *Pythagoras*; *Super Chanice non sedendum*, that is, *We must not rest upon the provision which sufficeth for a day, but we must take care for the morrow*. It contained ^k *soure Sextarij*, that is, *A quart*.

^k *Bucelus de offe.*
lib. 5.

Μογυλλίς, Metreta, Ioh. 2. 6. It is translated *A Firkin*. It was a measure in vse among the *Athenians*.^l It was of the same quantity with *Cadus*, and *Cadus* (as before was noted) was equall to the *Hebrew Bath*, so that it contained *soure gallons and an halfe*.

^l *Bucelus de offe.*
lib. 5.

CHAP. X.

Their Coines, first of brassen Coines.

THAT they might haue iust *Coines* and *weights*, they weighed both them and their weights by *barly cornes*.

פרוטת
משקל חצי
שעורה
Moses Kotsenf. fol.
124. Col. 4.

Λεπτὴν, *Minutam*, *A mite*, Luke 21. 20. Mark. 12. 42. The latter *Hebrewes* call it פרוטה, the *Syriak* שמונתא (i. *Octava*, the eighth part of *Affarium*.)^m It weighed halfe a barley corne. It valued of our money, three parts of one c.

Κοδράντης, *Quadrans*, *A farthing*. It was a *Roman coine*, weighing a graine of barley, it consisted of two mites. The poore widow threw in two mites, which make a farthing, Mark. 12. 42. by consequence it valued of ours c. i.

Ἀσάριον, *Affarius*, vel *Affarium*. It was a *Roman coine* weighing foure graines. The *Rabbines* call it איסור *Ifor*, and say that it containeth * eight mites. Of this we read, Matth. 10. 29. Are not two sparrows sold for (an *Affarium*) our *English* readeth it for a farthing? It valueth of ours in precise speaking, q^a--q

* *Drusius* in præter. Luc. 12. 29.

Their silver Coines.

גרה *Gerah*. It was the twentieth part of the *Shekel* of the Sanctuary; *A Shekel* is twenty *Gerahs*, Exod. 30. 13. It was the least silver coine among the *Hebrewes*; It valued of ours 1 ḡ. ob.

אגורה *Agorah*. We *English* it in generall, a peece of silver, 1 Sam. 2. 36. But it appeareth by the *Chaldee Paraphrase*, that it is of the same value with *Gerah*, that *Paraphrase* renders both מעא *Megna*, by the *Greeke* they are both rendered ἡμισια, the value thereof therefore is 1 ḡ. ob.

קשיטה *Keshita*. The word signifieth a lambe, and is vsed for a certaine coine among the *Hebrewes*,

brewes, on the one side whereof the image of a *lambe* was stamped, our *English* reads it in generall a *peece of money*. *Jacob* bought a parcell of a field for an hundred *peeses of money*, *Gen.* 33. 19. In the originall it is for an hundred *lambes*. But it is apparent, that *Jacob* paid *money*; for *S. Steuen* saith, he bought it for *money*, *Act.* 7. 16. In the iudgement of the *Rabbins*, it was the same that " *Obolus*, ° twenty of them went to a *Shekel*; So that the value thereof was 1 *℥. ob.*

כסף *Ceseph*, ἀργenteus, *Argenteus*, a *peece of silver*; as the *Romans* numbered their summes by *Sesterces*, in so much that *Nummus* is often times put absolutely, to signifie the same as *Sestertius*; so the *Hebrewes* counted their sums by *Shekels*, and the *Grecians* by *Drachma*, hence *Argenteus*, A *peece of silver*, being put absolutely in the *Bible*, if mention in that place be of the *Hebrew coines*, it standeth for a *Shekel*, and valueth 2 *℥. 6 ℥.* if it stand for the *Shekel of the Sanctuarie*: if it stand for a *common Shekel*, then it valueth 1 *℥. 3 ℥.* But if mention be of the *Greeke coines*, as *Act.* 19. 19. then it signifieth the *Attick Drachma*, which valueth of our money 7 *℥. ob.*

δραχμή, *Luke* 15. 8. ^p It was a *quarter of a Shekel*, and thus by consequence it valued of ours 7 *℥. ob.*

διδραχμον, *Didrachmum*, *Matth.* 17. 24. We *English* it *Tribute money*: The *Syriak* readeth ^q *Duo Zuzim*, now that coine which was termed *Zuz* by the *Hebrewes*, was answerable to the

^a R. Solom. Gen. 33. 19 It. R. David in lib. radie. It. Leui ben Gers. Gen. 33. 19.
^o Drus. ad diffie. loca Gen. p. 119.

^p Breckenwood, de num.

דריין זוזין

Romane denair, whence it appeareth that it valued of ours 1. £ . 3. d .

Στατήρ, *Stater*. We English it a *peece of money* at large, but it contained precisely *two Didrachma*. For the *Tribute money* to be paid for each person, was *Didrachmum*, as is euident, *Mat.* 17. 24. and this *Stater* was paid for *two*, namely for *Christ* and *Peter*; the value of it therefore was 2 £ . 6 d .

Δνάριον, *Denarius*, *A penny*. This was their *Tribute money*, *Matth.* 22. 19. There were ¹ *two sorts of pence* in vse among them; the *common penny*, which valued of ours 7 d . 06. And the *penny of the Sanctuary*, which valued 1 £ . 3 d . For it was answerable to their *Didrachmum*, and of this last we must vnderstand Saint *Matthew* in this place, for their *Tribute money* was *Didrachmum*, as before hath beene noted out of *Matt.* 17. 24. This *Didrachmum*, or *halfe Shekel*, was formerly paid by the *Israelites*, ¹ euery yeere after they were twentie yeeres old, towards their *Temple*, *Exod.* 30. 13. *Cesar* by taking away this money from the *Temple*, and changing it into a *Tribute* for his owne *coffers*, did in truth take away from *God* that which was *Gods*. Hence in that question proposed vnto *Christ*, *Is it lawfull to giue Tribute vnto Cesar or not?* *Christ* answereth, *Render vnto Cesar the things that are Casars, and vnto God the things that are Gods.* ² This very *Tribute* afterward was paid by the *Jewes* towards the *Roman Capitoll*, by vertue of a decree made by *Vespasian*.

¹ Tremel. *Matth.*
22. 19.

¹ *Aben Ezra* Ne-
hem. 10. 32.

² *Ioseph. de bello*
lib. 7. cap. 26.

וְזוּז Zuz, It was the ^c fourth part of a Shekel of silver; It valued therefore of ours 7 ō. ob.

וְזוּז רַבֵּעַ
שֶׁקֶל בַּכֶּה
Elias Thabit.

שֶׁקֶל Shekel, Siclus, A Shekel. It was twofold; Siclus regius, The Kings Shekel, of common use in buying and selling, it valued 1. ſ. 3. ō. And Siclus Sanctuarij, The Shekel of the Sanctuarie, it valued 2. ſ. 6. ō.

The Shekels of the Sanctuarie were of two stamps. The one was alwayes in use among the Jewes: the thirty peeces of silver which Iudas received, are thought to be thirty Shekels of the Sanctuarie. It had stamp on the one side, the pot of Manna, or as others thinke, Aarons Censer, or Incense cup: the inscription on this side was שֶׁקֶל יִשְׂרָאֵל Shekel Israel, The Shekel of Israel: on the reverse side, was stamp Aarons rod budding, with this inscription about the Coine, יְרֻשָׁלַיִם הַקְּדוּשָׁה Ierusalemhakeduscha. After the coming of our Saviour, the Jewes which were converted to the Christian faith, ^c changed their shekel, and on the first side stampt the Image of Christ with יֵשׁ at the mouth of the Image, and ר in the pole, which three letters made his name Iesu. On the reverse side, there was no picture, but the whole rundle was filled with this inscription, מֶלֶךְ בָּא בְּשָׁלוֹם וְאֵרַךְ יְמֵינוּ עִשְׂרִי חִי (i.) Messias rex venit cum pace, & lux de homine facta est vita. In some coines, for the latter clause of that inscription is read, אֱלֹהִים אֵרַךְ עִשְׂרִי (i.) Deus homo est factus.

^c Allid. p. 155.
Theat. p. 155.

The Kings Shekel in David and Salomons time,

time, had stampt on the one side, a kinde of tower standing betweene ירר and שלם and vnderneath was עיר הקדש. The whole inscription was, *Ierusalem vrbs sanctitatis*: On the reuerse side, the rundle was filled with this Hebrew ירר המלך ובנו שלמה המלך i. *Dauid rex, & filius eius Solomon rex.*

The *Shekel* againe was diuided into lesser coines, which had their denomination from the parts thereof. Thus we reade of the halfe *Shekel*, *Exod.* 30. 13. The third part of a *Shekel*, *Nehem.* 10. 32. The quarter of a *Shekel*, *1 Sam.* 9. 8.

Their gold Coines.

זאב Zabab. The *Englisb* reades it, *A peece of gold*, *2 King.* 5. 5. By it is meant, that which elsewhere is called *Siclus auri*, *A Shekel of gold*, *1 Chron.* 21. 25. Hence the one thousand seuen hundred *peecas of gold* mentioned, *Iudg.* 8. 26. The Greeke renders 1700. ^u *Shekels of gold.* ^x The weight of this Coine was two *Atticke* drams, the value 15 $\frac{3}{4}$.

^u Σίκλος χρυσος,
 &c.
^x Breckenwood de
 nummis.

אדרכון *Adarcon*, of this we reade, *Esr.* 8. 27. It was also called דרקמון *Drakmon*, of which we reade, *Esr.* 2. 69. Both these names seeme to denote the same coine, if not, yet both were of the same weight. The Greeke interprets them both by δραχμή, and our *Englisb* accordingly renders both *A Dramme*: which must be vnderstood of the *Drams* in vse among the Hebrewes,

brewes, weighing two *Attick drams*. From the *Greeke δραχμή*, *Drakmon* seemeth to haue had its name. 7 Hee coniectureth not amisse, who thinketh that *Adarcon* was so called, *quasi Daricon*, which was a certaine coine of gold in vse among the *Persians*, and from King *Darius* (whose image one side thereof bore) was named *Daricon*, and \aleph amongst the *Chaldeans* is often prefixed before a word, as \aleph is amongst the *Hebrewes*. The value of this coine was of ours 15. S .

7 *Exercit. od. de nummis.*

Their Summes.

Their *Summes* were two מנה *Maneh*, מנא, *Mina*, a Pound. In gold it weighed one hundred *Shekels*. This appeareth by comparing these texts, 1 *King*. 10. 17. *Tres מנין Manim*, Three pound of gold went to one shield. Now wee reade, 2 *Chron*. 9. 16. *Three hundred Shekels* of gold went to one shield. The name *Shekels*, is not expressed in the originall, but necessarily vnderstood, as appeareth in that which was spoken of *Zahab*. For it is a receiued rule, that in Scripture, *Aurum* being put with a *nummerall*, signifieth so many *Shekels* of gold: and so *Argentum* in like manner. The weight thereof then being one hundred *Shekels*, it followeth that the value was 75. P . In *siluer* their *Maneh* weighed *sixtie Shekels*, *Ezek*. 45. 12. so that it valued 7. P . 10. S . Note, that * *Sheindler* was deceived, in saying that the price or value of the *Maneh* was changed in *Ezekiels* time, because it then valued 60. *Shekels*, for the difference is not

* *Sheindler. in מנה*

betweene the sacred and prophane *Maneh*, as *Sheindler* conceiueth it; but betweene the *Maneh* of gold, which was valued at an hundred *Shekels* alwayes, and the *Maneh* of siluer, which weighed 60. *Shekels*, according to the forequoted place in *Ezekiel*.

The second summe was *כככ* *Cicar, Talentum, A Talent*. This if it were of *siluer*, it contained in weight three thousand *Shekels*. For those two verses being compared together, *Exod.* 38. 25, 26. sheweth, that six hundred thousand men, paying euery man halfe a *Shekel*, the whole summe amounteth to an hundred *Talents*; whence it followeth, that A *Talent* of *siluer* amongst the *Hebrewes*, was 375. *℥*. But a *Talent* of *gold* (the proportion of gold to siluer being obserued) was twelue times as much, so that it valued of ours 4500 *℥*.

In this tract of their coines, we are to know three things. First, that as the *Romans* in the former ages, vsed *Æs graue*, Bullion money, vnstampd; which in the *Masse* or *Billot* they weighed out in their payments; and afterward *Æs signatum*, coined metalls: So the *Hebrewes*, though at last they vsed coined money, yet at first they weighed their money vncoined; *Abraham* weighed to *Ephron* the siluer, *Gen.* 23. 16. Hence the *Shekel* had its name from שֶׁקֶל *Shakal*, *Ponderare, librare, To weigh, or put in the ballance*. Secondly, as the coined *Shekel* was two fold; one for the vse of the *sanctuary*; the other for the vse of the *Common-wealth*, and that of the *Sanctuary*,

Sanctuary, was double the price of the *other*: So the weight of the *Shekel* is to be distinguished after the same manner; the *Shekel of the Sanctuary* weighed halfe an ounce *Troy weight*; the common *Shekel* weighed a quarter of an ounce. For example, *Goliaths speares head weighed six hundred Shekels of the Sanctuary*, 1 Sam. 17. 7. that is, twenty five pound weight: *Absoloms haire weighed two hundred Shekels after the Kings weight*, 2 Sam. 14. 26. that is, foure pound weight and two ounces. Yea the summes, which I haue reckoned onely according to the *Sanctuarie*, in common vse according to the *Kings weight*, they abate halfe their value.

Thirdly, the lesser coines were in generall termed *קִטְרוֹנִים*, or in the singular number *קִטְרוֹן*, John 2. 15. The word signifieth properly, a small quantitie, or little peece of metall, such as may be clipt off from coines. * *Vpon the first of the moneth Adar Proclamation was made thorow out Israel, that the people should provide their halfe Shekels, which were yeerely payed toward the service of the Temple*, according to the commandement of God, Exod. 30. 13. ^b *On the twentieth fifth of Adar, then they brought tables into the Temple* (that is, into the outward court where the people stood) on these tables lay these *קִטְרוֹנִים* or lesser coines, to furnish those who wanted halfe Shekels for their offerings, or that wanted lesser peeces of money, in their payment for oxen, sheepe, or doves, which likewise stood there in a readinesse in the same

* *Moses Kotsens. de Siculis fol. 122. col. 2.*

^b *Moses Kotsens. ibid.*

court, to be sold for sacrifices: but this supply of *lesser coines*, was not without an *exchange* for other money, or other things in lieu of money, and that vpon aduantage. Hence those that sate at these *tables* as chiefe *bankers* or *Masters of the exchange*, they were termed Κερματισται, in respect of the *lesser coines* which they exchanged; in respect of the *exchange* it selfe, they were termed Κονδυλισται; for * Κόδωνος signifieth the same in Greeke, as *Cambium* in Latine, whence those *letters of exchange*, which the *Latines* call *Lit-eras cambij*, the *Greekes* call τιμωλια Κονδυλισταις, *Tickets of exchange*, in respect of the *tables* at which they sate, they are termed by the *Talmudists* שולחנים *Schulchanim*, from שולחן *Schulchan*, *Mensa*; for the same reason they are sometimes termed by the *Greekes* μεναριον, and by the *Latines* *Mensarij*. These are those *changers of mony*, which our *Saujour* droue out of the *Temple*.

* Κόδωνος, in-
quit Pollux, est ap-
prietus ἀγοραῖον. uid.
Diosf. Annot. in N.
T. part. alter.

FINIS.

תחלה לאת ה



THE
NAMES OF AVTHORS
cited in this Booke.

A

A Ben Esra.
Aboib. vid. Pirke aboib.

Æschines.

Alexander Neopol.

Alstedius.

Ambrosius.

Aquinas.

Aristoteles.

Arias Montanus.

Aristophanes. Aurelia Allobrogum 1607

Artemidorus.

Athenaus.

Augustinus. Colonia Agrippina. 1616

B

B Aul turim.
Beda.

Bellarminus.

Bertramus.

Beza.

Bodinus.

Brerewood.

Buxtorfius.

Budeus.

C

C Aninius.

Capnio. vid. Renschlin.

Carion.

Casambonus.

Calius Rhodiginus.

Chazkuni.

Chemnitius.

Chimchi, alias R. David Kimchi.

Chrysostomus.

Clemens Alexandrinus.

Cicero.

Consilius

Concilium quinquagesimum.
Cyrillus.
Cyprianus.
Cunaeus. Lugduni Batavorum.

1617

D

D *Emosthenes.* *Venetijs*
1554
Diodorus Siculus.
Dionysius Halicarnass.
Drausus de tribus seclis. *Fra-*
neker a 1619

E

E *Elias Thibites.*
Epiphanius.
Erasmus.
Enripides.
Eustathius.
Eusebius.

F

F *Fuccijs.*
Fagius.
Firmicus.

G

G *Alatinus.* *Francofurti*
1612
Gellius.

Genebrardus.
Gorionides.
Gregorius Nazianzen.
Gyraldus.

H

H *Erodianus.*
Herodotus.
Hesiodus.
Hieronymus. Basilea 1516
Homerus.
Horatius.
Hospinianus. Tiguri 1611.

I

I *Alkut. Craconia* 1595.
Iansenius.
Iosephus. Aurelia Allobrog.
1611

Ionathan.
Iunius.
Iustin. Martyr.
Iustin. histor.
Inuenalis.
Ilmedenus.

K

K *Imchi. vid. Chimchi.*

Lactantius.

L

L *Atlantius.*
Laetius.
Levi ben Gersom.
Lipsius.
Linus.
Lucanus.
Lucianus.
Lyranus.

M

M *Acrobatus.*
Magius.
Maimonides lib. Iad. Venetijs
1574
Mafius
Maximus Tyrius.
Montacutius.
Moses Kotsensis. Venetijs
1557
Munsterus.
Musar.
Modestus.

O

O *Ecumenius.*
Onkelos.
Origenes.
Onidius.

P

P *Hilo Indau. Colonia; Al-*
lobrog. 1613
Pirke Aboth.
Plautus.
Plinius.
Pierius. Basilea 1575
Plutarchus.
Procopius.
Prudentius.

R

R *Enchlinus (pro quo citatur*
Capnio perpetam) Fran-
cofurti 1612.
Rosinus.
Ruffinus.

S

S *Eder olam minius.*
Sepuaginta interpretes.
Serarius.
De emend. script. Lu-
tetia 1583
Scaliger } Triharez. Franckera
1619
Sheindler.
Sigonius.
Scholiasfes Aristophani.
Solomon Iar chi.
Solinus.

Sozomenus.

Soxomenus.
Statius.
Stukius.
Suetonius.
Snidas.
Syrus interpres.

T

T *Almud Babylonicum.*
Talmud Hierosolymita-
num.
Targum Vzielidis, sine Iona-
thani.
Targum Onkelos.
Targum Hierosolymitanum.
Tertullianus. 1609
Theophylactus.
Theodoretus.
Theophrastus.

Tholosanus.
Thiobites.
Tiragnellus.
Toletus.
Tremelinus.

V

V *Atablus.*
Valerius Max.
Varro.
Virgilius.

X

X *Enophon. Basilea 1569*
Z
Z *Epperus.*
Zohar.



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